

Program Summer School in Languages and Linguistics 2022, July 18-29

Slot	9.30–11.00	11.30–13.00	14.00–15.30	16.00–17.30
Caucasian program	The origins and historical development of the Armenian language and culture (Martirosyan)	Modern Georgian (Wichers Schreur)	Tsova-Tush (Wichers Schreur) OR: Ossetic (see Iranian program)	Shiri Dargwa (Belyaev) [Online only]
Chinese program		Introduction to Tibeto-Burman languages of China (Chirkova)	Phonetic documentation of under-studied languages (Yiya Chen)	Introduction to Chinese historical phonology and Sino-Tibetan comparative linguistics (Jacques)
Descriptive Linguistics program	Making a first dictionary (Mous)	Analysing sign languages (Morgan)	Verbal number (reduplication, suppletive verbs, classifiers, etc.) (Crevels)	Language contact and dynamics of multilingualism (Kohlberger)
Language Documentation	Linguistic fieldwork: A critical approach (Harvey)	Training in hands-on field methods (Rapold) [On campus only]	Essential software: ELAN, Praat, and FLEx (Harvey)	Researching oral tradition (Zuyderhoudt)
Germanic program	Germanic etymology (Schuhmann)	Old Frisian (Bremmer)	Old English (Porck) OR: Gothic (see IE program I)	Reading Runic inscriptions (Quak)
Indo-European program I	The origins and historical development of the Armenian language and culture (Martirosyan)	Middle Welsh (Meelen)	Gothic (Schuhmann) OR: Old English (see Germanic program)	Historical linguistics (van Putten)
Indo-European program II	Anatolian historical grammar (Kloekhorst)	Indo-European sacred texts, myth, and ritual (Sadovski)	The Glottalic Theory (Lubotsky and Pronk)	Avestan linguistics and philology from comparative Indo-European perspective (Sadovski)
Indology program	Vedic poetry (Knobl) [On campus only]	Vedic prose (Knobl) [On campus only]	Social institutions, Männerbund and sacred kingship in Vedic and Epic Sanskrit literature (Sadovski)	Niya Prakrit: language, text & context (Schoubben)
Iranian program	Introduction to Buddhist Sogdian (Durkin-Meisterernst)	Introduction to Bactrian (Durkin-Meisterernst)	Ossetic (Belyaev) [Online only]	Modern Persian (Zolfaghari) OR: Avestan (see IE program II)
Languages of Siberia	Yukaghir (Nikolaeva)		Selkup (Budzisch)	An introduction to Ket and Yeniseian (Georg)
Linguistics	Introduction to syntax (Meelen)	Introduction to semantics (Rafiee Rad)	Introduction to phonetics and phonology (Sosal)	Historical linguistics (van Putten)
Mediterranean world		Introduction to Papyrology, 1200 BCE–800 CE (Donker van Heel e.a.)	Middle Egyptian (Kilani)	The language of law in the Ancient Mediterranean (Dercksen e.a.)
Russian program			Russian literature of the 1860-ies (L. Lubotsky)	Alexander Blok (L. Lubotsky)
Specials	Evolutionary linguistics: A new research program emerging at the turn of the millennium (Verhagen)	Writing systems: their nature, use and evolution (Pronk e.a.)	The linguistic history of Quranic Arabic (van Putten)	

COURSE DESCRIPTIONS

Caucasian program

Slot 1, 9.30–11.00. The origins and historical development of the Armenian language and culture (Hrach Martirosyan, Berlin/Leiden)

Course description

Armenian is an Indo-European language. At present, Armenian is spoken in the Republic of Armenia (ca. 3 million people) and the Republic of Artsakh (Nagorno-Karabakh Republic / Mountainous Gharabagh), as well as in Russia, USA, France, Italy, Georgia, Syria, Lebanon, Iran, Argentina, Turkey, Ukraine, and many other countries. The total number of Armenians in the world is roughly estimated as 7-11 million. Historically, Armenian was spoken on a vast territory that basically included the Armenian Highlands (the Armenian plateau) and some adjacent areas of it. Historical Armenia (known as *Hayk'* and *Hayastan*, based on *hay* 'Armenian') was centred around Mount Ararat (*Masis*), Lake Van and the Araxes (*Eraxs*) Valley.

The Armenian language is known to us from the fifth century CE onwards thanks to an unbroken literary tradition comprising three periods: Classical (5th to 11th centuries), Middle (12th to 16th), and Modern (17th to present). Furthermore, one usually distinguishes around fifty or sixty modern Armenian dialects, a number of which have died out. Classical Armenian is named *Grabar*, literally: 'written (language), book (language) / Schriftsprache'. The fifth century is regarded as the golden age of Armenian literature. The Armenian alphabet was invented by Mesrop Maštoc' and consists of 36 original letters.

Armenian plays an important role for the reconstruction of the Indo-European protolanguage, although it underwent a number of significant changes, particularly in the verbal system. In contrast to Modern Armenian, in which morphological marking is closer to an agglutinative type, Classical Armenian is an inflectional language with noticeable Indo-European characteristics. Morphological categories are mostly expressed through suffixation, although some involve prefixes (e.g., 3sg.aor. *e-*), and with some nouns case marking displays internal vowel changes (e.g. the stem variation between *-in*, *-un* and *-an*, reflecting the Indo-European ablaut **-en-*, **-on-* and **-n̥*, respectively).

There are seven cases: nominative, accusative, genitive, dative, ablative, instrumental, locative, and two groups of declension classes: exterior/vocalic (or invariable) and interior/consonantal (or variable). The PIE dual and grammatical gender have been lost but their traces are still observable in stem vowels.

The verbal system is centred on the opposition between a present and an aorist stem. The indicative present, indicative imperfect, subjunctive present and prohibitive (imperative present) are formed from the present stem, while the indicative aorist, subjunctive aorist, imperative aorist and cohortative (imperative future) are based on the aorist stem.

In certain respects, Classical Armenian retains archaic Indo-European features, and in many others, it displays innovations. An interesting issue that combines archaism and innovation is the PIE archaic neuter heteroclitic **-r/n-* declension, of which we only find some residual evidence in Armenian, such as *hur* 'fire' vs. obl. **hun-* (in *hn-oc'* 'oven, furnace'), and which developed new paradigms in such words as nom. *cunr* vs. obl. *c(u)ng-* 'knee' and nom. *asr* vs. gen. *asu* 'wool, fleece'.

The aim of this course is to elucidate the highlights of the history of the Armenian language and culture from Indo-European up to the modern period. The course will cover the main issues of the Armenian historical phonology and morphology, as well as cultural vocabulary, mythology, and onomastics. Particular attention will be given to new data taken from etymological and dialectological studies of the lecturer.

The course includes the following topics:

- 1. The place of Armenian in the Indo-European language family: relationship with Indo-Iranian, Greek, and Balto-Slavic.
- 2. The Indo-European and Proto-Armenian homelands; ancient European and Mediterranean / Pontic substrates.
- 3. Armenian and Anatolian: Indo-European heritage and loanwords.
- 4. The development of the Proto-Indo-European phonemic system in Armenian and Indo-Iranian.
- 5. Iranian loanwords in Armenian.
- 6. Relationship with non-Indo-European languages of the Near East: Hattic, Caucasian, Semitic, Hurrian, and Urartian.
- 7. Vocabulary: semantic fields (physical world, fauna, flora, craft, kinship, body parts).
- 8. Place names; personal names; calendar.
- 9. Names of deities, mythical beings, and epic heroes.
- 10. Armenian dialects: archaisms and innovations.

Prior reading

H. Martirosyan, Armenian alphabet. *ASPIRANTUM Blog*, 01.06.2020
<https://aspirantum.com/blog/armenian-alphabet>

Slot 2, 11.30–13.00. Modern Georgian (Jesse Wichers Schreur, Groningen/Leiden)

Course description

Georgian is a Kartvelian language spoken by appr. 4 million speakers, mostly in Georgia (where it is the national language), in neighbouring Turkey, Azerbaijan, Iran and by diaspora communities in Russia, Ukraine, Armenia, US, Germany and elsewhere. It is one of only three languages of the Caucasus that has a historical writing tradition (besides Armenian (Indo-European) and Udi/Caucasian Albanian (East Caucasian)), and Georgian inscriptions have been found as early as the 5th c. AD.

In terms of phonology, Georgian features a three-way distinction in consonants (voiced, aspirated, ejective), and is famous for its large consonant clusters with up to 8 segments. Morphosyntactically, it features a modest case system (with traces of case stacking) and a split ergative, split active/inactive alignment system. Georgian morphology is agglutinative in principle, although tense-aspect-mood-evidentiality and person inflection involves so-called distributed exponence, in which the marking of grammatical meaning is distributed across multiple morphs, each of which contribute a subcomponent of that meaning. The Georgian verb can mark up to 3 arguments, which involves a complex hierarchy to decide which marker is overtly expressed. A special set of valency markers (pre-radical vowels) can cause valency operations, but each is also used to signal tense-aspect forms.

Although Georgian has changed very little over the centuries, it has adopted many Turkic, Iranian and Arabic loanwords, and despite it being a Kartvelian language, it shows many features of the Araxes linguistic area (lack of /f/, singular after numerals, 'want' = 'must' and more).

Course outline

This course will consist of a general description of Georgian grammar in typological perspective, relying mainly on extant texts and occasional comparison to other languages in the region. Participants will be invited to train their description skills by glossing and analysing many Georgian clauses themselves.

Lesson 1: Overview, sociolinguistics, phoneme inventory, Present, core cases

Lesson 2: Consonant clusters, declension types, adjectives

Lesson 3: Secondary cases/postpositions, numerals, pronouns, demonstratives

- Lesson 4: Version (valency operations)
- Lesson 5: Preverbs, Future, thematic suffixes
- Lesson 6: Imperfect, texts
- Lesson 7: Subjunctive, Future Subjunctive, Conditional, texts
- Lesson 8: Aorist, Optative, Imperative, texts
- Lesson 9: Perfect, Pluperfect, texts
- Lesson 10: Subordination, dialectology, texts

Background reading

- Aronson, H. 1989. *Georgian. A reading grammar*. Bloomington: Slavica
- Vogt, H. 1971. *Grammaire de la langue géorgienne*. Oslo: University Press
- Harris, A. C. 1981. *Georgian syntax. A study in relational grammar*. Cambridge: University Press
- Harris, A. C. 1982. Georgian and the Unaccusative Hypothesis. *Language*, 58(2): 290-306.

Prerequisites

No prior familiarity with Georgian or its script, is required. Knowledge of basic linguistic terminology is recommended.

Slot 3, 14.00–15.30. Tsova-Tush (Jesse Wichers Schreur, Groningen/Leiden)

Course Description

Tsova-Tush (also called Bats/Batsbi) is a language of the Nakh branch of the East Caucasian language family. It is a single-village language spoken in eastern Georgia by approximately 500 speakers and is characterised by ergative alignment (with the ergative case also marking volition and control of the intransitive subject), a rich system of spatial cases (connecting the typologically distinct Nakh and Daghestanian systems), 8 gender classes, and a large variety of tense-aspect-mood-evidentiality forms, including a iamitive ('already', '(not) anymore').

The Tsova-Tush community ethnically self-identifies as Georgian, and the language has been in contact with Georgian for centuries. Besides many lexical loans, this results in many structural borrowings such as finite subordination (besides inherited non-finite subordination), person marking, and the borrowing of several inflectional and derivational morphemes, providing a perfect test case for language contact theories.

Despite its complicated morphophonology (including a rich system of umlaut and vowel deletion processes), the underlying phonology of Tsova-Tush is archaic compared to its sisters Chechen and Ingush, and it preserves the 5-way distinction in consonants (voiced, aspirated, long aspirated, ejective, long ejective).

Course outline

This course will consist of a general description of Tsova-Tush grammar in typological perspective, relying mainly on spontaneous spoken texts and occasional comparison to other East Caucasian languages, as well as to Georgian. Participants will be invited to train their description skills by glossing and analysing many Tsova-Tush clauses themselves.

- Lesson 1: Overview, sociolinguistics, phoneme inventory, gender system
- Lesson 2: Phonological processes, core cases, Non-Past/Preterite
- Lesson 3: Spatial cases, Imperfect/Pluperfect
- Lesson 4: Numerals, pronouns, adjectives, demonstratives
- Lesson 5: Alignment, verbal derivation, light verbs, basic text
- Lesson 6: Person marking, texts
- Lesson 7: Imperative, Subjunctive, Conditional, iamitive, texts

Lesson 8: Evidentiality, texts

Lesson 9: Subordination, texts

Lesson 10: Comparison with Chechen/Ingush and Georgian, texts

Background reading

Harris, A. C. 2009. Exuberant Exponence in Batsbi. *Natural Language & Linguistic Theory* 27(2): 267-303.

Holisky, D.A. 1987. The case of the intransitive subject in Tsova-Tush (Batsbi). *Lingua* 71: 103-132.

Holisky, D. A. & Gagua, R. 1995. Tsova-Tush (Batsbi). In *The indigenous languages of the Caucasus. Vol. 4, The North East Caucasian languages, Part 2*, Smeets, R. (ed.), 148-212. Delmar: Caravan Books.

Kojima, Y. 2019. The development of person agreement and the cliticization of personal pronouns in Batsbi. *STUF - Language Typology and Universals* 72 (2).

Prerequisites

No prior familiarity with East Caucasian is required. Knowledge of basic linguistic terminology is recommended.

Slot 4, 16.00–17.30. Shiri Dargwa (Oleg Belyaev, Moscow) [ONLINE ONLY]

Course description

Dargwa is traditionally viewed as one of the East Caucasian languages, the sole member of its own branch. Like other East Caucasian languages, Dargwa is characterized by ergative alignment, a rich system of spatial cases and a complex verb morphology with a wide variety of specialized tense-aspect-mood forms. Other traits include the use of participles and converbs for most types of clause combining and an elaborate system of preverbs. Of special typological interest is the Dargwa system of person agreement, almost unique among East Caucasian languages and based on a complex interaction of the person hierarchy (2 > 1 > 3 or 1,2 > 3) with the grammatical function hierarchy (S/P > A or A > S/P). Even though Dargwa is still considered a single language for official purposes, most linguists consider it to rather be a group of closely related lects, many of which are not mutually intelligible. Most of the Dargwa languages remain undescribed. This course will be dedicated to the Shiri variety, spoken in the eponymous village in the southern part of the Dargwa area (Dakhadaev district of the Republic of Dagestan). Shiri has never been described or even mentioned in the literature. It is quite structurally distinct from neighbouring varieties and possesses a number of traits that make it especially suited for an introduction to Dargwa in general.

Level

This course will consist of a general description of Shiri grammar in typological perspective, with heavy reliance on spontaneous spoken texts and occasional comparison to other Dargwa languages. No prior familiarity with East Caucasian is required.

Chinese program

Slot 1, 09.30–11.00. Introduction to Chinese historical phonology and Sino-Tibetan comparative linguistics (Guillaume Jacques, Paris)

Course description

This course will discuss the various sources of evidence that can be used to reconstruct the phonology of Old Chinese, including traditional philology (rhymes and phonetic elements in characters), non-mainstream Sinitic languages (Bai, Min), loanwords into Hmong-Mien, Kra-Dai and Vietic languages. It will also provide an introduction to comparative Sino-Tibetan linguistics, and show how data from polysynthetic Sino-Tibetan languages such as Rgyalrongic or Kiranti can help to understand the traces of morphology in Old Chinese.

Level and requirements/prerequisites

This course is intended for both students of East Asian languages (Chinese, Japanese, Korean, Vietnamese) or students of historical linguistics in other language families (such as Indo-European or Semitic). Fluency in Chinese is not required.

Reading List

- Alves, Mark 2020. Historical Ethnolinguistic Notes on Proto-Austroasiatic and Proto-Vietic Vocabulary in Vietnamese. *Journal of the Southeast Asian Linguistics Society* 13(2)
<https://evols.library.manoa.hawaii.edu/handle/10524/52472>
- Baxter, William H., and Laurent Sagart 2014. *Old Chinese: a new reconstruction*. New York: Oxford University Press.
- Jacques, Guillaume 2016. How many *-s suffixes in Old Chinese? *Bulletin of Chinese Linguistics* 9(2). 205–217.
- Jacques, Guillaume 2019. Fossil nominalization prefixes in Tibetan and Chinese. *Bulletin of Chinese Linguistics* 12(1). 13–28.
- Zhang, Shuya, Guillaume Jacques & Yunfan Lai 2019. A study of cognates between Gyalrong languages and Old Chinese. *Journal of Language Relationship* 7(1). 73–92.

Slot 2, 11.30–13.00. Tibeto-Burman (Katia Chirkova, Paris/Leiden)

Course description

This course aims to provide participants with knowledge of the characteristic features of Tibeto-Burman (TB) languages spoken in China. TB languages are one of the two major branches of the Sino-Tibetan language family. Spoken over a vast area — including parts of East and South Asia and peninsular Southeast Asia — they are traditionally analyzed as belonging to the Sinosphere and Indosphere, that is, the Chinese and Indian spheres of cultural and linguistic influences. The course takes a closer look at a subset of TB languages of the Sinosphere, defined by their geographical location (China) and their historical and present ties with Sinitic languages. The goals of the course are (1) to get acquainted with characteristic Sinospheric features as found in most local languages (such as the presence of tone, monosyllabicity, isolating morphology, classifier systems), and (2)

to look beyond standard Sinospheric features to explore considerable typological diversity among local groups in the context of their contact history with Chinese.

In the first week we will start with an overview of the relevant groups (Tibetic, Lolo-Burmese, Na, Qiangic, Baic, Jingpo-Nungish-Luish), and unclassified languages such as Tujia or Caijia. We will focus on their distribution, typological profiles, and contact history. In the second week we will focus on a number of characteristic features shared across local groups, including tone, differential subject and object marking, evidentiality and epistemicity, verb serialization, and topic and focus strategies. The course will include both topicalized lectures and class discussions based on daily reading assignments, listening to recording excerpts of a number of TB languages, and analysis of interlinearized texts.

Level and requirements/prerequisites:

There are no requirements for this course, except a good knowledge of basic linguistic concepts.

Reading materials:

Selected texts from Tibeto-Burman linguistic sources, including language sketches, phonology, morphology, syntax, contact studies, and historical linguistics. Reading materials will be provided in class.

Slot 3, 14.00–15.30. Phonetic documentation of under-studied languages (Yiya Chen, Leiden)

Course Description

This course is designed for students interested in in-depth phonetic documentation of an under-studied language.

It is well-recognized that the phonetic knowledge of a language is not only important for our understanding of sound systems but also contributes to the study of other sub-disciplines of linguistics, including, but not limited to phonology, morphology, and sociolinguistics. Although world languages display remarkable diversity in their phonetic characteristics, detailed phonetic descriptions of sound systems remain rare in language documentation.

This course will prepare participants with the practical skills and conceptual framework for phonetic documentation. Our primary focus will be a compelling illustration of the sound system of an understudied language based on acoustic data.

I will provide an overview of the basic acoustic properties of speech sounds and principles of experimental phonetics. Through hands-on exercises, students will learn techniques for the acoustic and perceptual study of speech. Our empirical language base is the Sinitic varieties, with discussions on typological comparisons and universal phonetic properties.

Level and requirements/prerequisites

Introduction to phonetics and phonology

Background Reading:

A. Reetz & Jongman (2020) *Phonetics-Transcription, Production, Acoustics and Perception*. (2nd Ed.) Oxford: Wiley-Blackwell

Descriptive Linguistics

Slot 1, 9.30–11.00. Making a first dictionary (Maarten Mous, Leiden)

Course description

The course trains students in conceiving a dictionary as a database, discusses the macro and micro-organisation of dictionaries. Based on the basics of lexical semantics we train in lemma writing. We look into the contribution of adequate example sentences and how to deal with idiom. Attention is devoted to techniques of lexicon collection and of semantic discovery, to making use of a thesaurus. To this end we look into a number of lexical domains such as cattle, botany, kinship, house, insects-birds-mammals, basketry, location, cut, astronomy-calendar-weather, pottery.

Slot 2, 11.30–13.00. Analysing sign languages (Hope Morgan, Leiden)

Course description

Modality differences between signed and spoken languages and considerations for the circumstances of deaf individuals in different societies have consequences for language description in nearly every step of a sign language description project. This course will inform students about the basics of doing sign language research with these factors in mind. Topics to be addressed include resources for sign language research, practical issues for collecting and analyzing sign language data, and current research issues in this sub-field. The course is designed for linguistic students with little familiarity with sign linguistics and prepares them to take the next steps to collect and analyse data on a sign language. Students from a variety of backgrounds are welcome, and the course will strive to meet students at their level of knowledge and familiarity with the topics. This means that there will be some flexibility in the syllabus to make it a productive course for everyone.

Slot 3, 14.00–15.30. Verbal number : reduplication, suppletive verbs, classifiers, etc. (Mily Crevels, Leiden)

Course description

In this course we will have a detailed look at the phenomenon of verbal number (a.k.a. pluractionality) in genetically unrelated languages in different areas of the world. Whereas nominal number is the marking of number on the noun, the noun phrase, or the verbal predicate (agreement), verbal number implies the use of pluractional markers on the verb, expressing both plurality of events or states involved and participant plurality. Parting from a number of case studies we will see that languages may have several strategies to express verbal number, according to the functions involved. We will see that in that sense it is at times difficult to distinguish verbal number from, e.g., aspect or nominal number. Therefore, rather than being a single straightforward grammatical category, verbal number instead seems to combine different categories, which again may differ per language. Special attention will be paid to the role of verbal number in languages that do not have a nominal plural.

Slot 4, 16.00–17.30. Language contact and dynamics of multilingualism (Martin Kohlberger, Saskatchewan)

Course description

This course will explore language contact phenomena with special emphasis on cases where language contact occurs as a result of widespread bi- or multilingualism within a society. Examples will primarily be drawn from Indigenous languages of the Americas, although the course will aim to make generalizations that are applicable across the globe. The course will be tailored in particular to students who expect to undertake descriptive and documentary linguistic research, but can also be taken by any student with a basic linguistic background.

In the first part of the course, we will look at case studies from different multilingual societies to examine the kinds of grammatical and structural changes that languages undergo in different scenarios. We will distinguish between the borrowing of linguistic forms (matter borrowing) and the borrowing of functional linguistic structures (pattern borrowing). We will also highlight the areas within grammar that have been identified as being prone to contact-induced change (for example, the widespread borrowing of classifiers, ideophones and markers of information structure).

In the second part of the course, we will focus on cases of particularly intensive language contact. We will discuss the kinds of social and cultural scenarios which are conducive to creating stable and long-term multilingualism. This will include cases of deeply established trade relationships as well as different kinds of exogamous marriage patterns. Then we will analyse the linguistic outcomes of such scenarios, including the creation of a Sprachbund/language area or even the creation of a mixed language, such as Michif and Media Lengua.

Language Documentation Program

Slot 1, 9.30–11.00. Linguistic fieldwork: A critical approach (Andrew Harvey, Leiden)

Course description

This course is designed for students who are familiar with linguistic field methods (i.e. have attended or are attending a linguistic field methods course (such as Dr. Rapold's course at this summer school), or who have already conducted documentary / descriptive work). In this course, students will move beyond the core of linguistic data collection methods to ask questions of linguistic fieldwork as a methodology. Students will 1) consider the holistic experience of linguistic fieldwork (e.g. deciding research foci, building community relationships, and using the collected data); 2) evaluate and discuss recent calls for change in how fieldwork is conducted (especially Indigenous and Black perspectives); and 3) examine real-world cases of linguistic fieldwork from around the world. This course will be practically-oriented: students will begin the course with a research idea for a project in language documentation / description, and will end the course with a detailed project examined by both the instructor and their peers.

Slot 2, 11.30–13.00. Training in hands-on field methods (Christian Rapold, Leiden) [ON CAMPUS ONLY]

Course description

Fieldwork is the backbone of modern linguistics—rarely talked about but vital to the whole field. Whatever you will do with your data following your theoretical persuasion and interests, the analysis will stand and fall with the quality and type of the data you use. This course offers a broad overview of theoretical and practical aspects of the state-of-the-art in field methods. An important part of each session will be devoted to hands-on fieldwork practice with a speaker of a non-Indo-European language, developing skills that are rarely acquired through books or lectures.

Slot 3, 14.00–15.30. ELAN, Praat, and FLEx (Andrew Harvey, Leiden)

Course description

This course introduces students to three pieces of software that are widely used in language documentation, offers hands-on training in each software application, and then goes further to demonstrate how to use the three of them together. The course follows a typical fieldwork workflow, starting with audio segmentation, transcription, and translation in ELAN using EAF templates. Students learn how to compile their data into a searchable corpus and how to conduct searches across their data. Students will then be instructed in the fundamentals of Praat, its use for phonetic analysis, and its integration with ELAN. The course will then shift to FLEx, providing students with basic knowledge of its primary functions and how to build a lexicon, work with texts, and parse and gloss data. Finally, students will be guided through a step-by-step ELAN-FLEx-ELAN workflow so that they have the ability to benefit from the advantages offered by each program.

- Introduction to ELAN, the primary modes
- Using templates, starting a project, segmentation, transcription, translation
- Creating an ELAN corpus, searches with regular expressions
- Introduction to Praat, what it is used for, using Praat and ELAN together

- Introduction to FLEx, the primary modes
- Lexicography with FLEx, working with texts, parsing and glossing
- ELAN-FLEx-ELAN workflow

Slot 4, 16.00–17.30. Researching oral tradition (Lea Zuyderhoudt, Leiden)

Course description

The course offers theories and methods for researching oral texts using case studies from Africa, Asia, and Amerindian America. Students learn to interpret oral performances within their cultural and socio-historical context, discuss methodologies of analysis and also practice taping and transcribing the oral material. This course invites students to develop skills as well as rethink what is known about research methods, orality and the stories and languages people share. We work with both ancient and highly contemporary texts to give you practical skills and hands on research experience and will help you to reflect on the dynamics of these traditions in new ways. Researching oral traditions benefits those interested in languages/linguistics, ethnography/anthropology, journalism, history as well as those who are interested in orality and storytelling itself.

In this course students will:

1. Acquire critical knowledge of theories and methods of analysis of oral performances;
2. Acquire and practice techniques of both recording text and transcription and translation;
3. Acquire and practice techniques of 'visual' description of performances and their context;
4. Situate an oral performance within its cultural and socio-historical context.

Germanic program

Slot 1, 9.30–11.00. Germanic etymology (Roland Schuhmann, Jena)

Course outline

The course offers an introduction to Germanic etymology. We focus on three interlinked areas:

1. Caveats by the reading of different etymological dictionaries of Proto-Germanic and the Germanic languages.
2. Methodological questions (like the relevance of the transmission, the reshaping of the Germanic lexicon through intralinguistic processes, possible substrate influences and how to find them, possible semantic changes, what makes an etymology a convincing one).
3. Application of the acquired insights in practical exercises.

Level and Requirements

The course is aimed at students of the Old Germanic languages and of Proto-Indo-European. The course requires some knowledge of the Germanic languages and a basic familiarity with Proto-Indo-European in general will be presupposed. The daily homework consists of the reading of a number of relevant articles that will be discussed during the course.

Slot 2, 11.30–13.00. Old Frisian (Rolf Bremmer, Leiden)

Course description

The course offers an introduction to the Old Frisian language. We focus on reading and appreciating Old Frisian texts, especially the law texts which make up the bulk of the corpus of Old Frisian and which can be very vivid. Old Frisian grammar and structure will be discussed, including such problems as dialectology, periodization and its place within Germanic, including the Anglo-Frisian complex. We also pay attention to how Old Frisian literature functioned within the feuding society that Frisia was until the close of the Middle Ages.

Requirements

The daily homework consists of small portions of text to be translated, some grammatical and other assignments on the text, and reading a number of background articles.

Text

Rolf H. Bremmer Jr, *An Introduction to Old Frisian. History, Grammar, Reader, Glossary* (Amsterdam and Philadelphia: John Benjamins, 2009; revised reprint 2011).

Students can order the Introduction with a rebate of 50% straight from the publisher. Send your order to bookorder@benjamins.nl with your full postal address and the words 'Summer School'. As soon as you have paid the bill, the book will be sent to you.

Slot 3, 14.00–15.30. Old English (Thijs Porck, Leiden)

Course description

The course offers an introduction to the Old English language, with some attention, too, for the culture and history of early medieval England. Grammar and structure will be discussed with the help of original texts. During the course, we will read both prose and poetry.

Requirements

The daily homework consists of small portions of text to be translated and some grammatical assignments.

Text

R. D. Fulk, *An Introductory Grammar of Old English with an Anthology of Readings* (Tempe, 2014) – a PDF version has been made available by the author in Open Access here: <http://hdl.handle.net/2022/25547>.

Slot 4, 16.00–17.30. Reading Runic inscriptions (Arend Quak, Leiden)**Course outline**

The course will give an introduction in reading runic inscriptions from the 2nd to the 17th century AD. First a survey will be given of the possible origins of the runic script. Then the signs and the problems with transliteration and transcription will be discussed. Inscriptions in the older Futhark will be treated with the help of pictures and drawings. Even examples from the smaller corpuses of the Old English and Old Frisian runic inscriptions will be reviewed. In the second week the runic inscriptions in the Younger Futhark (from the Viking Period and the Middle Ages in Scandinavia) will be shown and interpreted in pictures and drawings. The aim of the course is to provide a basic knowledge in reading and interpreting these inscriptions. For this course some basic knowledge of (one of) the Old Germanic languages is recommended.

Useful introductions

Klaus Düwel, *Runenkunde* (Sammlung Metzler 72), fourth revised edition: Stuttgart-Weimar 2008 (a very useful survey with a select bibliography).

Michael Barnes, *Runes. A Handbook*, Woodbridge 2012.

Indo-European program I

Slot 1, 9.30–11.00. The origins and historical development of the Armenian language and culture (Hrach Martirosyan, Berlin/Leiden)

Course description

Armenian is an Indo-European language. At present, Armenian is spoken in the Republic of Armenia (ca. 3 million people) and the Republic of Artsakh (Nagorno-Karabakh Republic / Mountainous Gharabagh), as well as in Russia, USA, France, Italy, Georgia, Syria, Lebanon, Iran, Argentina, Turkey, Ukraine, and many other countries. The total number of Armenians in the world is roughly estimated as 7-11 million. Historically, Armenian was spoken on a vast territory that basically included the Armenian Highlands (the Armenian plateau) and some adjacent areas of it. Historical Armenia (known as *Hayk'* and *Hayastan*, based on *hay* 'Armenian') was centred around Mount Ararat (*Masis*), Lake Van and the Araxes (*Erasx*) Valley.

The Armenian language is known to us from the fifth century CE onwards thanks to an unbroken literary tradition comprising three periods: Classical (5th to 11th centuries), Middle (12th to 16th), and Modern (17th to present). Furthermore, one usually distinguishes around fifty or sixty modern Armenian dialects, a number of which have died out. Classical Armenian is named *Grabar*, literally: 'written (language), book (language) / Schriftsprache'. The fifth century is regarded as the golden age of Armenian literature. The Armenian alphabet was invented by Mesrop Maštoc' and consists of 36 original letters.

Armenian plays an important role for the reconstruction of the Indo-European protolanguage, although it underwent a number of significant changes, particularly in the verbal system. In contrast to Modern Armenian, in which morphological marking is closer to an agglutinative type, Classical Armenian is an inflectional language with noticeable Indo-European characteristics. Morphological categories are mostly expressed through suffixation, although some involve prefixes (e.g., 3sg.aor. *e-*), and with some nouns case marking displays internal vowel changes (e.g. the stem variation between *-in*, *-un* and *-an*, reflecting the Indo-European ablaut **-en-*, **-on-* and **-ŋ*, respectively).

There are seven cases: nominative, accusative, genitive, dative, ablative, instrumental, locative, and two groups of declension classes: exterior/vocalic (or invariable) and interior/consonantal (or variable). The PIE dual and grammatical gender have been lost but their traces are still observable in stem vowels.

The verbal system is centred on the opposition between a present and an aorist stem. The indicative present, indicative imperfect, subjunctive present and prohibitive (imperative present) are formed from the present stem, while the indicative aorist, subjunctive aorist, imperative aorist and cohortative (imperative future) are based on the aorist stem.

In certain respects, Classical Armenian retains archaic Indo-European features, and in many others, it displays innovations. An interesting issue that combines archaism and innovation is the PIE archaic neuter heteroclitic **-r/n-* declension, of which we only find some residual evidence in Armenian, such as *hur* 'fire' vs. obl. **hun-* (in *hn-oc'* 'oven, furnace'), and which developed new paradigms in such words as nom. *cunr* vs. obl. *c(u)ng-* 'knee' and nom. *asr* vs. gen. *asu* 'wool, fleece'.

The aim of this course is to elucidate the highlights of the history of the Armenian language and culture from Indo-European up to the modern period. The course will cover the main issues of the Armenian historical phonology and morphology, as well as cultural vocabulary, mythology, and onomastics. Particular attention will be given to new data taken from etymological and dialectological studies of the lecturer.

The course includes the following topics:

- 1. The place of Armenian in the Indo-European language family: relationship with Indo-Iranian, Greek, and Balto-Slavic.

- 2. The Indo-European and Proto-Armenian homelands; ancient European and Mediterranean / Pontic substrates.
- 3. Armenian and Anatolian: Indo-European heritage and loanwords.
- 4. The development of the Proto-Indo-European phonemic system in Armenian and Indo-Iranian.
- 5. Iranian loanwords in Armenian.
- 6. Relationship with non-Indo-European languages of the Near East: Hattic, Caucasian, Semitic, Hurrian, and Urartian.
- 7. Vocabulary: semantic fields (physical world, fauna, flora, craft, kinship, body parts).
- 8. Place names; personal names; calendar.
- 9. Names of deities, mythical beings, and epic heroes.
- 10. Armenian dialects: archaisms and innovations.

Prior reading

H. Martirosyan, Armenian alphabet. *ASPIRANTUM Blog*, 01.06.2020
<https://aspirantum.com/blog/armenian-alphabet>

Slot 2, 11.30–13.00. Middle Welsh (Marieke Meelen, Cambridge)

Course description

This course will focus on synchronic linguistic features of the Middle Welsh language (11-15th centuries). Students will be introduced to Celtic languages in general and their place among other Indo-European languages. The classes will contain a mixture of learning Middle Welsh grammar whilst translating the oldest Arthurian tale *Culhwch and Olwen* and analyzing secondary literature concerning different tools and methods in the field of Celtic linguistics and philology.

After this module students will be able to

- put Welsh in the context of other Celtic and Indo-European languages;
- translate excerpts of an unseen Middle Welsh text;
- explain grammatical constructions in a straightforward way.

Slot 3, 14.00–15.30. Gothic (Roland Schuhmann, Jena)

Course description

The course offers an introduction to the Gothic language from a linguistic and a philological perspective. We focus on the one hand on various aspects of the (historical) grammar of Gothic, on the other hand we will acquire an ability to read Gothic texts, both from the bible translation by Wulfila and other Gothic texts, including the newly found fragments.

Level and requirements

The course is aimed at students of the Old Germanic languages who take an interest into historical grammar and philology. The course requires a basic knowledge of historical linguistics. The daily homework consists of small portions of text to be translated and the reading of some background articles. Course materials will be distributed during the course.

Slot 4, 16.00–17.30. Historical linguistics (Marijn van Putten, Leiden)

Course outline

All aspects of languages undergo change, from sounds, word formation and lexical meaning to sentence structure. How does this change take place and what causes it? This course will introduce students to the basic concepts and methods of historical linguistics.

Week 1: Mechanisms of change

Monday: Introduction

Tuesday: Lexical change

Wednesday: Sound change

Thursday: Morphological change

Friday: Syntactic change

Week 2: Methods, causes, and effects

Monday: Relatedness between languages

Tuesday: The comparative method

Wednesday: Internal reconstruction

Thursday: How changes spread

Friday: Languages in contact

Level

Students must be familiar with the basics of phonetics, morphology and syntax or simultaneously be following courses on these subjects.

Requirements

Students will be asked to review the topics covered in class and do exercises before each class.

Literature

The course will largely follow Robert McColl Millar (2015), *Trask's Historical Linguistics* (3rd ed.; London: Routledge). Students are encouraged, but not required, to acquire their own copy of this or the second edition, or of Lyle Campbell (2013), *Historical Linguistics: An Introduction* (3rd ed.; Edinburgh: Edinburgh University Press).

Indo-European program II

Slot 1, 9.30–11.00. Anatolian historical grammar (Alwin Kloekhorst, Leiden)

Course description

The Anatolian language branch (to which, among others, Hittite, Palaic, Cuneiform-Luwian, Hieroglyphic Luwian, Lycian, Lydian and Carian belong) occupies a special place within the study of Indo-European, because it has retained many archaic characteristics.

In this course, we will extensively treat the linguistic analysis of Hittite and its affiliation to the other Anatolian languages (especially Cuneiform Luwian, Hieroglyphic Luwian and Lycian), as well as the importance of Anatolian for the reconstruction of Proto-Indo-European.

Slot 2, 11.30–13.00. Indo-European sacred texts, myth, and ritual (Velizar Sadovski, Vienna)

Course description

The main focus of this historical-comparative course lays on lexical, phraseological, textual, and especially hyper-textual levels of Indo-European languages, analyzing oral and written text corpora used in individual Indo-European religious, ritual and narrative-mythological traditions and the possibility of reconstruction of formulae and contexts of common relevance and with theological, cosmological and anthropological significance.

We discuss a number of sacred texts and ritual practices as transmitted by well-known pre-classical and classical Greek and Latin literature together with (well- or) very-much-less-known representatives of (oral and written) ritual and hymnal poetry of other ancient Indo-European traditions such as the ones of the Old Indian ritual poetry and prose from the Rig-, Atharva- and Yajur-Veda, Gāthic and Young Avestan hymns and liturgies, Old Norse Eddas and Old Icelandic sagas, the Cattle Raid cycle of Celtic epics but also Old Irish Triadic hymns and St. Patric's Breastplate Poem, Balto-Slavic incantations and tales, Albanian riddles, Armenian lyro-epic songs of the Birth of the Hero, Anatolian King's Lists and sacred laws – highly intriguing disiecta membra of a large Indo-European mythopoetic and ritual database but also of heroic narratives with heuristic significance for the cultural reconstruction, which have often escaped the attention of (Classical) philologists of present day.

Our class will thus focus on the linguistic representation of fundamental Indo-European mythological and religious concepts to be reconstructed for the PIE lexicon on the basis of ancient texts of oral poetry and in the respective literary collections both of hieratic text sorts and of genres of popular poetry and folklore, of "Götterdichtung" and "Heldendichtung". Based on the good traditions of the Leiden Summer classes on Indo-European sacred texts, the course in the framework of the 15th edition of the Leiden Summer School will offer a completely autonomous class adapted to the interests both of absolute newcomers and of more advanced colleagues, being open for proposals of themes and topics in addition to the main program.

(A) rituals and sacred words for communication with the Divine: formulae for addressing God in votive acts, oaths, and solemn promises; divinations and ritual prognostics; fire sacrifices, aparchai, offering of bloody and unbloody victims;

(B) rituals and related (aetiological) myths emulating cosmological acts: establishing of sacred space (temenoi, temples, augurial precincts), house construction divine and human, piling of the fire altar, of funeral pyres and tombs, hissing of pillars, signs and monuments for eternity;

(C) rites of anthropological relevance: wedding rites, rituals for child conception, birth and growth rituals, naming rituals (name-giving, polyonymy, cryptonymy), initiations for key moments of life, spirutual initiation;

(D) hymnal and heroic poetry and prose: cultic and narrative significance as sacred way of re-creation and reproduction of the Universe by words.

Course outline

Our scope is to go beyond standard topoi and running gags in the history of research into “Indogermansiche Dichtersprache” and find what a fresh, 21st century viewpoint on traditional IE texts can contribute by actively employing achievements, results and methodological innovations IE linguistics arrived at, in the half century after Rüdiger Schmitt’s classical monograph on IE poetry and the decades after Calvert Watkins’ masterpiece of ‘dracontoctony’, in which crucial contributions such as Martin L. West’s, Gregory Nágý’s, and Michael Janda’s monographs strongly revived the interest in the intersection between ritual, myth and religion as reflected in the language of IE poetry.

After a short survey of classical studies on the subject in form of a concise “history of ideas” and together with a survey of relevant PIE social structures such as priesthood, sacred kingship and Männerbünde and their respective mythologies, we shall concentrate on various mythological, ritual and poetic forms of classification of the Universe and systematization of religious and practical knowledge about nature and human communities in their relationship with the Sacred:

(1) Creation myths and their reproduction in daily ritual acts: (a) cosmogonic myths and their reflection in rites such as setting of the sacrificial fire, fixing the pillar of a nomadic tent, sacrificing first bites of food and drops of drinks, libations of milk into the Fire etc., (b) foundation myths of towns, settlements and tribal groups (from Kadmos’s Thebes and the Roma quadrata of Romulus and Remus up to the “Aryan homeland” of the Avesta as well as the Five Tribes of India, the Five Clans of Ireland or the Four Stems of Mabinogi etc.

(2) Sacred Chrono-logy: of divine and human generations, esp. the motifs of “chthonic” vs. “uranic” deities: here, old dichotomies such as the ones of Asuras and Devas, of Titans and Olympic deities, of Vanir and Æsir, will be re-assessed also in terms of this dialectics between sedentary establishment and semi-nomadic, moving expansion of the community, including also:

(3) Sacred Genea-logy: (a) the narrative of the change of generations (from the Hittite versions of the Kumarbi myth via the Five Ages at Hesiod up to Celtic and Germanic evidence of generational sequences), (b) the catalogues of predecessors (and descendants) of a deity or of a hero as mythological form of characterization and glorification of an extraordinary (mythical or historical!) personality,

(4) Sacred Onomasio-logy, between the formation of appellatives designating sacred concepts and of proper names. Specifically onomastic themes concentrate on names, epithets and (poetical) phraseology and include name-giving with religious reference, theophoric names and ones with reference to sacred time-and-space, to astrological/astronomical events, to the divine patron of the day or month of birth, names in their significance as social or genealogical identifier (of the relationships of the individual in comparison to one or more lines of descent, referring to the [pro-]paternal lineage, to another name, for instance maternal, or to various cognomina) but also in their “augural”, solemn, benedictory function;

(5) Sacred Topo-graphy – cosmological representations such as the ones on the Homeric and Hesiodic Shields (of Achilles, of Heracles) and their parallels in other Indo-European traditions (e.g. the protection catalogue on St. Patrick’s breastplate) – and Sacred Topo-logy: mythological depiction of space by linking heavenly and earthly directions (bidimensional [horizontal], tridimensional [vertical] and pluridimensional [mystic] ones) to deities, colours, plants and other natural phenomena or ethnic and social groups (as in the delineation of the sacred space in archaic Greek and Italic (Umbrian, Old Latin) cults, in the Vedic ritual of construction of the altar and even in the *Deutsche Sagen* of the Grimm brothers!),

(6) Sacred Bio-logy: festivals and rituals containing classification of the vegetal and animal world according to utilitarian but also to ritual, esp. mythologically relevant principles – the Sacred Plants of the Atharvaveda, the Healing Plants of the Germanic (Old High German, Anglo-Saxon, Old Icelandic etc.) and Balto-Slavic “herbal magic”, but also the plant cosmos in the “Works and Days”, in the “Georgics”, in the Avesta etc.

(7) Sacred Physio-logy: ritual enumeration of body parts (a) in magico-medical healing rituals (with Irish, Anglo-Saxon, (Eastern) Slavic, Greek and Indic evidence); (b) in cosmological hymns depicting cosmogonies from the body parts of a primordial giant (in the Vedas and the Edda); (c) in rituals of cursing competitors in love, in court or in race (Greek, Latin, Sanskrit, Avestan examples).

(8) Sacred Socio-logy: the gods of establishment (of semi-nomadic “small-cattle breeders” or semi-sedentary farmers, with their chieftains and tribal organization) vs. the gods of para- and even antisocial groups. Special sub-theme: rituals of dangerous age-groups such as the Hellenic ephebes, Italic, Germanic, Welsh/Irish, or Indo-Iranian (teenage) boy gangs – myths of ‘centaurs and amazons’, totemic and animalistic cults, deemed transformation to beasts or yonderworld beings, the Wild Host etc.

(9) Sacred Numero-logy: ritual enumeration of entities (a) as fix closed numbers of elements, as in the “catalogues of (the four, six etc.) Seasons linked to other entities of the Universe (in the Veda; in the Irish Féilire of St. Adamnan of Iona etc.); as sacred triads, tetrads, pentads in multi-partite lists (Germanic, Celtic, Indo-Iranian), or (c) of regular sequences of entities, in increasing or decreasing patterns, all over the “Indo-Germania”.

(10) Sacred Areto-logy: (a) lists of Res Gestae of a deity or a hero as mythological and axiological patterns of history of creation, community, ethnicity, dynasty etc., from mythological catalogues (Herakles, Theseus) up to historical accounts of royal self-presentation (Darius the Great, Augustus etc.); (b) poetry of Peace and War: common IE collocations, lists of epithets, kenningar and names characterizing the person and deeds of a hero.

(11) Sacred Axio-logy: (a) aspects of the themes of the primordial Rightness (and its antagonist, the Wrongness) as regulator of the world’s Order, Harmony and Truth (and of the Priesthood and Sacred Kingship as guarantee of divine order on the earth); (b) the legal force of the spoken word: oaths, prayers and other uerba concepta in their significance for the comparative study of ritual speech acts as predecessors of a religious and social law system; (c) culture of Memory (theogony, cosmogony, anthropogony) between Old Irish *filid* and bards and Old Indo-Iranian *kavi-s* as Kings-Poets of divine and social Order-and-Truth.

(12) Sacred Leiturgo-logy, I: “Scari-fying Sacri-fices” – rites and poetic narratives concerning animal and human offerings for appeasing chthonic, teratomorphic and uranic deities: (a) chthonic topoi such as the one of the “severed head” from the utmost eastern Indic Yajur-Veda up to the Celts in Southern Gaul (as described by Poseidonios) and Ireland; (b) poetics of funeral rituals – like in the burial of Scyld (Beowulf 26ff.) and Beowulf’s vision of his own funerals (2799ff.) as compared with other Indo-European depictions of such liminal rites (e.g. the burial of Patroklos in the Iliad, the Vedic funeral mantras etc.) – and of the hope of resurrection; (c) teratological motifs concerning abstract forces, numina and non-personified powers influencing the daily life of humans.

(13) Sacred Leiturgo-logy, II: Theo-xenia, or rituals of hosting, esp. nourishing with ritually prepared and cooked food in festivals and everyday rites: starting with the paradigms established by Malamoud (“Cooking the world”) and by the group around Marcel Detienne and Jean-Pierre Vernant (“The cuisine of sacrifice among the Greeks”), and continuing with a series of new materials from the last three decades concerning local Greek, Roman, Baltic, Indo-Iranian and Germanic cultic practices of “theoxeny”.

(14) Sacred Poeto-logy: (a) Linguistic and stylistic forms and genres of ancient Indo-European poetry – hymn, mantra, prayer, ritual complaint, ritual conjuration, oath, cursing and blessing etc. (b) formal-stylistic figures on various language levels, especially techniques of formulation, syntax and stylistics of complex sentence structures; (c) methods of composition and their linguistic representation in specific

forms: cyclic compositions, catalogues and lists, dialogic hymns etc.; (d) names and phraseology in the mirror of religion, ritual, culture, society.

We shall illustrate the respective analysis with Vedic mantras and Avestan hymns, chapters of Homer and Hesiod, Greek incantations in metrical inscriptions and their literary pendants (like Attic tragedy), Old Latin ritual carmina (in their relation with the *fasti*), calendar-related formulae and 'uerba concepta' for legal purposes, Hittite prayers, oaths and purification hymns, inherited topoi of Balto-Slavic "Heldendichtung", Germanic spells for cursing and blessing, healing charms in Celtic.

Focus

Exploration of Language of Indo-European Poetry represents an object of continuous interest of comparative linguistics ever since 1853: after Adalbert Kuhn discovered a phraseological parallel between Homeric Greek and Vedic – the classical heroic notion of 'imperishable glory' –, the domain of linguistic comparison extended itself not only over phonological or morphological correspondences but also over higher language levels: syntax and stylistics, incl. poetical formulae, figures of speech, epithets and proper names. The main requirement has been to collect such formulae, epithets or names that show consequent correspondences both on the level of semantics and (especially) in their phonologic shape as well as on the level of precise patterns of word-formation and (underlying) syntactic structures.

After the comparative interest in "Dichtersprache" has reached a peak in the decade after the World War I (with authors such as É. Benveniste, H. Oldenberg, H. Günthert, G. Dumézil, P. Thieme), it needed half a century until research tradition between 1850es and 1950es has been presented in a systematic way, in Rüdiger Schmitt's "Dichtung and Dichtersprache in indogermanischer Zeit", the classical study of this particular discipline of Indo-European Studies for other forty years. The well-known monographs by C. Watkins, G. Nágý, V. N. Toporov, J. Puhvel, M. L. West, W. Burkert, and Michael Janda, are a material expression of intensification of scholarly debate on Language of Poetry in the last 45 years, most recent contributions to which also include compendia and encyclopaedic projects by J.-L. García-Ramón, N. Oettinger and P. Jackson, D. Calin and others. A new comprehensive presentation of the topics of this debate in a special volume of the "Indogermanische Grammatik" (Heidelberg) on Indo-European Stylistics and Language of Poetry is in planning.

The present class aims at presenting a part of the material to be included in this compendium, in form of a conspectus of themes and questions illustrated by some "praeclara rara" that intend to focus the attention of participants on the current development of studies and methods – but also on new themes that arose only in the last few decades.

Presentations and discussion

As we always underline, the Leiden summers are intended to provide the possibilities of highly intense but largely horizontal contact between students and teachers on the same eye-level, in the open and relaxed atmosphere of South Holland, of the cafés, pancake houses and beer gardens at the Rhine. Our discussions often continue long after the daily classes and the evening lectures, thus stimulating future professionals and present colleagues from different countries to become acquainted with each other's work and personalities. Therefore we shall read a series of smaller or bigger portions of various Indo-European texts accompanied by relevant translations and thus available to for students still not acquainted with the languages concerned. Beside the classical lecture form, we shall aim at reaching a certain level of interactivity in class, including place for questions of special interests of participants concerning their theses or papers in preparation, as well as excursive surveys of special problems in form of short papers: a few of the students may be encouraged to give short presentations (ca. 20 min.) on topics of their special interest and/or on more general themes relevant for the class.

Slot 3, 14.00–15.30. The Glottalic Theory (Alexander Lubotsky and Tijmen Pronk, Leiden)

Course description

One of the major new insights in Indo-European phonology, since the discovery of the laryngeals, is the view that the consonants traditionally reconstructed as voiced stops were in fact glottalized stops. This interpretation was first proposed by André Martinet in 1953 and subsequently advocated by Thomas Gamkrelidze and Vjacheslav Ivanov in 1973 on typological grounds. In a number of articles, Frederik Kortlandt has since pointed out that the theory explains a number of features found in most Indo-European language families and is thus based on extensive comparative evidence.

The course intends to give an overview of the typological arguments and methodological issues involved, but the emphasis will be on the comparative evidence, which is of a various nature: in Armenian and Germanic, the glottalization is reflected in the consonant system, in Baltic and Slavic it is reflected in the word accent, in Indo-Iranian, Italic and Greek, the glottalization is mainly reflected in the vocalism, and also in Anatolian traces of glottalization have recently been claimed to exist. All of these will receive due attention during the course. At the end of the summer school, the participants are expected to have obtained detailed knowledge of the theory and its history, as well as of the arguments pro and con.

Level

The course is intended for participants with at least basic knowledge of Indo-European.

Slot 4, 16.00–17.30. Avestan philology and linguistics from comparative Indo-European perspective (Velizar Sadovski, Vienna)

Course description

This class will deal with one of the two extant Old Iranian languages – the Old East Iranian language of the Zoroastrian religious corpus (Avesta) in its two variants, the “Young (Later) Avestan” and the “Old Avestan” of the Gāthās of Zarathuštra. Together with its sister Iranian language, the Old Persian, and with the Vedic language as the oldest representative of Indic, Avestan represents one of the most valuable sources of Indo-European language reconstruction.

The course has a multiple aim. A fundamental task will consist in reading Avestan texts and assessing their value both intrinsically, from the viewpoint of the Iranian religion of Ahura Mazdā and its specific, Zoroastrian dimensions, and for the reconstruction of Indo-Iranian and Indo-European poetry, myth and cult. From the voluminous corpus of the sacred texts of the Zoroastrians, we shall read and discuss, first, crucial examples of Young Avestan literature: instances of the Avestan liturgy, including examples of both Long and Short Liturgies (parts of the *Yasna*, the *Visprad* and the *Khorde Avesta*), of hymnal poetry (the Avestan *Yašts*) dedicated to central deities of the Avestan pantheon, as well as of prose fragments of social and cultural relevance, from the “Law against the Daēuuas” (*Vīdēvdād*). Furthermore, we shall read mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of *Yasna Haptanḥāiti* and the Gāthās of Zarathustra, in the context of the religious and social history of Indo-Iranians (largely comparing Avestan with Vedic data) and in the perspective of their importance for the reconstruction of Indo-European ritual and mythology. While commenting on special issues of textual and religious history presented in these texts, we shall continue taking into account their linguistic parameters, corroborating our knowledge on the (diachronic, diatopic, and diastratic) variations between Old and Young Avestan and thus exemplifying developments in phonology and grammar from Proto-Indo-European via Proto-Indo-Iranian, Proto-Iranian into Old Eastern Iranian, respectively.

These texts will give us the occasion to turn to another main task of the class: an assessment of the Avestan lexicon and (poetical) phraseology from the perspective of their comparative and historical backgrounds up to Indo-European times. We shall aim at a comprehensive presentation of the lexicon designating all possible spheres of the Universe and of human activity, according to semantic classes, and give a systematic analysis of the inherited lexicon of Avestan on material of both language forms. For students interested in the history of ideas and cultural notions, we shall present both lexical archaisms and various stylistic means on the level of expression (figures of speech, epithets and onomastics), poetical licences, as well as phraseological collocations with relevance for the Indo-European *Dichtersprache*. They will throw a bridge to the parallel class, “*Indo-European sacred texts, myth and ritual*” (slot 2), which, without of course being a prerequisite, will contain valuable parallels to our class and include additional Avestan texts and their linguistic and cultural analysis.

A third main task of this class (unlike the general Introduction to Avestan in 2017) is to provide, on the occasion of the reading, detailed information of the structure and development of Avestan language, esp. of the phonological system (discussing the main differences between Old and Young Avestan) and the elements of morphosyntax, from the viewpoint both of the inflexional system (nominal, pronominal, and verbal categories, etc.) and of the word-formation (derivation and composition). On this occasion, we shall mention the main phonological correspondences between Avestan, Vedic Sanskrit and some other major Indo-European languages, but no previous knowledge of these languages is necessarily required, though it is recommended that the student have general understanding of the principles of historical linguistics.

Level

The course is oriented both to students of Comparative Linguistics (on beginners’, intermediate or advanced level), Iranian and Indo-European studies and to students of General Linguistics, especially historical phonology, as well as to colleagues from all philological disciplines interested in an introduction to the history of an archaic Indo-European language in its religious and literary context. Since the class addresses students with comparative and historical linguistic interests but explicitly with no necessary preliminary knowledge of Avestan or any other Iranian language, the diachronic developments from Proto-Indo-European to (Young) Avestan will be presented from a comparative perspective: Knowledge of Sanskrit or Greek is by no means a prerequisite but may be of great advantage in this process.

Literature

A detailed bibliography as well as handouts on specific subjects will be distributed at the beginning and during the discussion of the respective topics and be supplemented by a detailed PowerPoint presentation. For first orientation in advance, beside the recommended reading of Javier Martinez & Michiel de Vaan, *Introduction to Avestan*, transl. by R. Sandell, Brill, 2014, students might wish to consult some classical contributions to the *Encyclopaedia Iranica* conveniently accessible online: [“Avestan Language I-III”](#) by Karl Hoffmann, [“Avesta, the Holy Book of the Zoroastrians”](#) by Jean Kellens, [“Avestan Geography”](#) by Gherardo Gnoli, and [“Avestan People”](#) by Mary Boyce. One can also read a comparative study of Avestan and Vedic ritual texts: Velizar Sadovski, [Ritual formulae and ritual pragmatics in Veda and Avesta](#), *Sprache* 48 (2009), 156–166.

Indology program

Slot 1, 9.30–11.00. Vedic poetry (Werner Knobl, Kyoto) [ON CAMPUS ONLY]

Course description

The Ṛgveda, which in 10 Song-Cycles contains more than 1000 hymns of over 10000 stanzas, was compiled some time before 1000 B.C. It is the oldest and richest poetical text-corpus of this size in any Indo-European language.

In our Vedic Poetry course, we will read — “as slowly as possible”; non multa, sed multum — a few particularly interesting and thought-provoking hymns of the Ṛgveda. To be sure, the interpretation of this highly complicated text depends on a thorough knowledge of Vedic grammar and syntax, on an intimate acquaintance with prosodic patterns both regular (e.g., verses of eight, eleven, or twelve syllables to the line) and exceptional (e.g., catalectic or hypermetrical verses). Also, the linguistic background of Vedic (i.e., Indo-Iranian and Indo-European) must be taken into account, and therefore comparative evidence will play an important role in our classes.

In addition to all this, the *creative* side of language will be highlighted, with greater emphasis than is usual in a course of this character. Examples of rather tricky poetic and rhetorical techniques, ranging from anacoluthon to zeugma (but also other, less well-known literary devices, such as “word haplology”, portmanteau formation, or “mid-word caesura”), will be discussed. All these tricks and artifices — which were employed by the word-artist, and can be enjoyed by us, in a quite natural way, even without any knowledge of the traditional terminology — testify to the often eccentric inventiveness of the Vedic poet, and, at the same time, may make him attractive to us.

Level

A fairly good knowledge of Sanskrit Grammar and Literature is required in order to follow the classes with profit. Some familiarity with the Vedic language, not necessarily of the Ṛgveda, would certainly increase the students' understanding of the selected texts, and enhance the sensual as well as intellectual enjoyment of a particularly enjoyable kind of poetry.

Literature to read in advance

Participants who wish to prepare for this course may consult two easily accessible works by Arthur A. Macdonell: *A Vedic Grammar for Students* (Oxford, 1916; repr. Delhi, 1987, etc.) and *A Vedic Reader for Students* (Oxford, 1917; repr. Delhi, 1981, etc.). Those who have questions concerning the course may write to me at the following address: wernerknobl@hotmail.com.

Slot 2, 11.30–13.00. Vedic prose (Werner Knobl, Kyoto) [ON CAMPUS ONLY]

Course description

The texts we are going to read in this course cover half a millennium of Vedic Prose. They will be chosen from Saṃhitās (Paippalāda-, Maitrāyaṇī-, Kaṭha-, Taittirīya-S.), Brāhmaṇas, Āraṇyakas, and Upaniṣads not only for their narrative or discursive interest, but also, and more especially, as examples of Vedic Syntax. Rules concerning word order in verbal and nominal sentences; the suppletive relation between certain defective verbs in the total verbal paradigm; the specific function of tenses and moods in various literary genres and periods of time; particularities of direct speech; the position of particles, pronouns, and vocatives; the ordinary ranking among these; the importance of sentence particles (*hí, vái*, etc.) in opposition to word particles (*iva, evá*, etc.); the distinctive deictic character of demonstrative pronouns; the unique multi-functionality of *etád*; the difference between adjectival and substantival use of the *a*-pronoun; and many other syntactical topics.

Level

Participants are expected to have a good knowledge of Classical and, preferably, Vedic Sanskrit. I am confident, however, that even those who have studied Sanskrit for only two or three years may profit from this course; because my explanations will be very detailed (and, if necessary, repetitive). Students should feel free to contact me any time before the beginning of the course, and to make suggestions as to which text or topic they would like me to treat with preference. Here is my private e-mail address: wernerknobl@hotmail.com.

Literature to read in advance

In preparation for this course, those who are familiar with German may want to have a look at Berthold Delbrück's *Altindische Syntax* (Halle an der Saale, 1888; repr. Darmstadt, 1968 and 1976) or at J. S. Speyer's *Vedische und Sanskrit-Syntax* (Strassburg, 1896; repr. Graz, 1974). Those who are not conversant with German could consult Chapter VII "Outlines of Syntax" in A. A. Macdonell's *Vedic Grammar for Students* (Oxford, 1916 etc.), pp. 283–368, instead.

Slot 3, 14.00–15.30. Social institutions, Männerbund and sacred kingship in Vedic and Epic Sanskrit literature (Velizar Sadovski, Vienna)

Course description

In the last decades, a series of authors engaged in serious scholarly research in the Indic society in comparative and historical perspective – within Ancient Indo-Iranian traditions as well as on a broader basis, in comparison with old Indo-European evidence. This involved, above all, an enlargement of the perspective that now concerns all social structures of Vedic and Epic India in the interaction between establishment – royal institutions, warrior elites – and para-establishment groups, the most important of which is, without doubt, the one of the male age group traditionally apostrophized as Old Indic "Männerbund".

In this class, we are going to read and discuss a series of Vedic, Epic and Classical Sanskrit texts that function as our sources for Old Indic social structures from most ancient times to the classical period:

I. With regard to the presentation of the sacred kingship as both socio-cultural institution and object of mytho-religious reflections, we shall systematically discuss:

1. two hymns of the Rigveda-Saṃhitā, dedicated to Sacred Royalty and to the Leader of the Männerbund, respectively;

2.1.–2.2. the famous prose text Vrātya-Kāṇḍa of the Atharvaveda-Saṃhitā (Śaunaka version) in comparison with selected hymns of the Atharvaveda-Paippalāda 15 devoted to the protection of the Kingdom

3.1. their Yajurvedic parallels from the Kāṭhakaṃ as well as

3.2. from the Maitrāyaṇīya- and Taittirīya-Saṃhitā,

4.1.–4.2. with selected portions of the corresponding Vedic prose, esp. exegetic chapters from the Brāhmaṇas of the Rigveda (Aitareya-Br.) and the Black Yajur-Veda Saṃhitās,

5.1.–5.5. and, in a second major chapter, a series of Mahābhārata texts related to the phenomena discussed.

II.1. This first part of the evidence will give us eloquent examples about how the figure and functions of the king within Old Indic society were depicted, on the one hand, in a pretty realistic way that largely corresponds to what we know about royal figures from other ancient Indo-European literatures.

2. On the other hand, the election and functioning of a sacred king was not simply conceived as a rational human social activity but perceived as a part of a mighty **cosmo-poetic narrative** linking elements of (sacral) macrocosm to items of (sacral[ized]) microcosm: The entire Universe was presented as object of influence of the election of the new king and its impact on the theological sphere (with catalogues of deities and their specific myths), on space (with lists of parts of the visible and invisible world and their

respective populations), in time (the mythologized influence on the seasons and their respective fruits), rituals and cultic practices.

3. Beside Kingship itself, we shall concentrate on several institutions of the Old Indic state and strata of the dynamically changing Old Indic society, in order to show the specific differences in their presentation in canonical texts of the Brahmins and in the epic literature created by appointment of the royal courts concerned and underlining different, non-hieratic but dynastic, military and political dimensions of the image of the warriors and kings.

III. Männerbund: We shall discuss the sources concerning this phenomenon, the problems of methodology applied in earlier periods and at present, and the results of most investigations of the literary presentation of this social group as compared to newest archaeological sources. The sources include material from several Vedic prose texts (such as the Śatarudrīya in the version of the Vājasaneyi- and Taittirīya-Saṃhitā, the Pañcaviṃśa-, Śatapatha- and Gopatha-Brāhmaṇa, and ritual Sūtras [Lāṭy., Kauś.]), as well as – mainly – sociologically relevant Epic texts from the Mahābhārata and specialized Classical treatises.

1. (Re)constructions of social systems in Indic compared to various Indo-European traditions.
 - Unmarked social relations vs. special social structures (*Sondergesellschaften*). Fellowships of para-social and extra-social character: the Vrātyas.
 - Implications for the possibility of reconstructing models of Indic social reality.
 - 1.1. Renaissance of research interest ever since mid-1960es and esp. since 1990es:
 - MERKELBACH, BURKERT, BOLLÉE, McCONE, FALK, MEISER, DAS, VON CIEMINSKI, GERSTEIN.
 - 1.2. Precursor works (often: controversial) since 1902:
 - SCHURTZ, HOEFLER; WIKANDER: identification of Iranian *Männerbünde*; Vaiiu (~ Vāyu) cult.
 - 1.3. Tripartite ideology theory and its varieties and modifications (DUMÉZIL, ELIADE).
 - 1.4. Post-tripartite reconstruction systems (McCONE).
2. Constructive elements of social reality:
 - 2.1. Land possession, outsidership – par-oikia, met-oikia and ‘out-landishness’.
 - 2.2. Vagabund groups expanding social nucleus on unconquered territories.
 - 2.3. (Dis)continuing *social space*: between cultural expansion, ‘Great colonization’ and para-social, a-social or even anti-social nomadism.
 - 2.4. Dynamic factor MOBILITY – esp. wandering (vagabond) groups / *Wandergruppen*.
 3. Constructive feature **age** – underage and age-of-minority groups: Age groups / *Alters(klassen)genossenschaften*.
 4. Constructive feature **gender** – gender-marked and gender-segregative groups: Dynamic factor MALE GENDER – **male communities** / *Männerbünde*.
 5. Constructive feature **hierarchicity** – **para-governmental** and **out-of-government** groups: Dynamic factor LEADERSHIP: Youth packs constituted around a (young) male group leader. Group leader vs. ‘groupees’. Vrātya both ‘member of a (*vrātya*-)*grāma*-’ and the leader of the group, *vrātya*- vs. *grāma*-.
 6. Constructive feature **cults and ritual**, esp. **official community cult** – para- and extra-official cultic groups. Special and secret cult communities / *Sonder- und Geheimkultgemeinschaften*. Gods of the Männerbund.
 7. Constructive feature (**socio-religious**) **ritual initiation** – para- and extra-initiatic groups: Dynamic factors SECTARIANISM/SECRECY – esp. mystic and initiatic cults. Cults to totemic animals. Were-Wolves as metaphor of the pack
 8. Constructive feature **communication** – **socio-constitutive linguistic acts**: Ved. *vrātá*- :: Avestan *uruuata*- ‘(verbal) indication, dictates, commandment, instruction’, then ‘(devotional) oath, vow’. *vrātá*- as bidirectional linguistic regulative act, both ‘indication, commandment’ and as ‘vow (to obey toward the authority of such commandment)’ as different from ‘swearing of legally relevant oath’.
 9. Constructive feature **legality** – **para-legal** and **out-law** groups:
 10. Constructive feature **family** – para-familiar and extra-familiar groups: **Para-matrimonial** and **extra-matrimonial** communities – parasocial, esp. diastatic marriages; excommunicated companionships; non-married partners. Dynamic factor BACHELORHOOD – **bachelor fellowships** / *Junggesellenbünde*.
 11. Constructive feature **socio-economic class** – class/rank groups.

12. Constructive feature **ethnicity** – ethnically marked or ethnically segregated communities.

- Dynamic factor VÖLKERWANDERUNG – **ethnic migration groups**.
- Aryan migration waves: cf. PARPOLA, WITZEL vs. FALK.

By the comparison between the representation of (stative) social establishment and (dynamic) para-social groups, we shall aim at some generalizations and conclusions concerning the way Vedic and Epic Sanskrit literature reflects on its own society, both in a mytho-religious perspective and by means of descriptions in a field of tension between normativity and social self-reflection, whose more recent dimensions even contain elements of serious critical “sociological” analysis that gives us unique glimpses in a complex system of social reality.

Slot 4, 16.00–17.30. Niya Prakrit: language, text & context (Niels Schoubben, Leiden)

Course description

This course intends to acquaint students with the linguistic and philological study of Middle Indo-Aryan (“the Prakrits”) by way of an intensive introduction to Niya Prakrit. This Prakrit is a dialect of Central Asian Gāndhārī used in the 3rd–4th century as a chancellery language in the Shanshan kingdom in present-day Xinjiang (NW China). After a general overview of the main linguistic developments that define Middle Indo-Aryan vis-à-vis Old Indo-Aryan (Vedic / Sanskrit), we will go in detail through the grammar of Niya Prakrit, while keeping an eye on the wider Middle Indo-Aryan picture. In the second week, we will do a close reading of a representative selection of the Niya documents and, depending on the available time and the interests of participating students, we can in addition read brief extracts from a literary text in South Asian Gāndhārī.

Level

Knowledge of Sanskrit is strongly recommended. Any prior acquaintance with a Middle Indo-Aryan language (e.g. Pāli) will be helpful, but is not necessary as we will start from scratch.

Requirements

There will be daily homework on the grammar of Niya Prakrit and the texts discussed in class. Before the class starts, please read Hansen, Valerie 2012. “At the Crossroads of Central Asia. The Kingdom of Kroraina.” In Eadem, *The Silk Road. A New History*. New York / Oxford: 25–55, in order to have an idea about the sociocultural context. If you are not able to obtain a copy of this chapter, you can contact me at n.schoubben@hum.leidenuniv.nl.

Background literature

See <https://gandhari.org/> for an online text corpus of Niya Prakrit, a dictionary and an extensive bibliography.

For the linguistic study of Middle Indo-Aryan in general and Niya Prakrit in particular, the following works are of prime importance:

Burrow, Thomas 1937. *The Language of the Kharoṣṭhi Documents from Chinese Turkestan*. Cambridge. <https://archive.org/details/in.ernet.dli.2015.210270/page/n11/mode/2up>

Pischel, Richard 1900 [1957]. *Comparative Grammar of the Prākṛit Languages. Translated from the German by Subhadra Jhā*. Varanasi / Delhi / Patna.

<https://archive.org/details/in.ernet.dli.2015.206278/page/n7/mode/2up>

von Hinüber, Oskar 2001. *Das ältere Mittelindisch im Überblick*. 2nd rev. ed. Vienna.

Iranian program

Slot 1, 9.30–11.00. Introduction to Khwarezmian (Desmond Durkin-Meisterernst)

Course description

The last of the Middle Iranian languages to become known, Khwarezmian is attested in two forms, one sparsely from the pre-Islamic period in 'native' script and the other in a much greater extent in Arabic script from the 12th century.

It is closely related to Sogdian.

This course will concentrate on the sources in Arabic script and in particular on the material edited by D. N. MacKenzie 1990. An overview of Khwarezmian grammar and a presentation of the relative position of Khwarezmian within the Middle Iranian languages will be followed by detailed analysis of original material with reference to the juridical context in which much of this is attested. The Khwarezmian glosses to the Muqaddimat al-adab will also be referred to.

The materials for the course will be provided.

Literature

The Khwarezmian Element in the Qunyat al-munya. Arabic text translated by Hasan Amarat and D.N. MacKenzie. London: 1990.

D. Durkin-Meisterernst, Khwarezmian, in: G. Windfuhr (ed.): The Iranian languages. London and New York: 2009, 336-376.

Slot 2, 11.30–13.00. Manichaean Parthian texts (Desmond Durkin-Meisterernst)

Course description

Parthian was the language of the north of Iran, but the first substantial remains were found in Turfan, in Central Asia. This was because Parthian became one of the languages of Manichaeism, a religion from Mesopotamia which was adopted by the Uighurs in 762.

After an overview of the language and an introduction to Manichaean script and the Manichaean community in Turfan, the course will deal with the language and contents of the Manichaean Parthian texts in the Turfan Collection in Berlin by reading them. Besides some historical/hagiographical texts, the Parthian texts mostly consist of hymns and homilies and reflect the community life of the Uighur and Sogdian speaking Manichaeans in Turfan which used Middle Persian and Parthian as church languages. We will read the historical/hagiographical texts, individual hymns and parts of the hymn-cycles and parts of two well-attested homilies.

Literature for reference

For convenience the texts can be consulted in Mary Boyce, A reader in Manichaean Middle Persian and Parthian, Leiden 1975. This will be supplemented by examples from manuscripts and younger editions for the homilies. For the vocabulary see M. Boyce, A word-list of Manichaean Middle Persian and Parthian, Leiden 1977 and D. Durkin-Meisterernst, A Dictionary of Manichaean Middle Persian and Parthian, Turnhout 2004. For translations see J. P. Assmussen, Manichaean Literature, Delmar 1975 and H.-J. Klimkeit, Gnosis on the Silk Road, San Francisco 1993.

All materials will be provided.

Slot 3, 14.00–15.30. Ossetic (Oleg Belyaev, Moscow) [ONLINE ONLY]

Course description

Ossetic is the last living descendant of the Scytho-Sarmatian group of Iranian languages. It goes back to the language of the Alans, who, in the first centuries A.D., created a kingdom in the area to the north of the Caucasus which existed until the 13-14th centuries, when it was wiped out by the Mongol and Timurid invasions. The surviving Alans fled to the highlands, where they became known to the outside world under their Georgian-based exonym “Ossetians”.

Since Ossetians have long existed in isolation from the rest of the Iranian world, their language has a unique status among Iranian languages. On the one hand, it has preserved a number of archaic morphological, phonological, and syntactic features, for example, a complex system of oblique moods. On the other hand, due to centuries of close contact of Ossetians with speakers of indigenous languages of the Caucasus, Ossetic has developed some innovative traits, for example, a rich agglutinative case system with several spatial forms. The knowledge of Ossetic is thus indispensable not only for comparative work on Iranian languages, but also for the typology of language contact and for the study of the Caucasian linguistic area. Also of importance is the cultural heritage of the Ossetians, in particular the Nart epics, which are, like the rest of Ossetic, a peculiar mixture of Indo-European and Caucasian elements.

Course outline

During the course, you will gain knowledge of the central grammatical traits of Ossetic and its two main dialects: Iron and Digor. The course will include both synchronic and historical analysis; the possibility of external influence on Ossetic grammatical features will also be discussed. We will read several texts, in particular fragments of the Nart epics and contemporary spontaneous spoken narratives.

Literature for reference

- Abaev, Vasilij I. 1964. *A grammatical Sketch of Ossetic*, ed. by Herbert H. Paper, translated from Russian by Steven P. Hill. Bloomington, IN: Indiana University. [Available online](#).
- Thordarson, Fridrik. 1989. Ossetic. In: Rüdiger Schmitt (ed.) *Compendium linguarum Iranicarum*, 456–479. Wiesbaden: Reichert.
- Thordarson, Fridrik. 2009. *Ossetic Grammatical Studies*. [Veröffentlichungen zur Iranistik 48] Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Online resources

Numerous works on Ossetic grammar (in Russian) are available at <http://ironau.ru/>.

Spoken Ossetic texts are available at: <http://ossetic-studies.org/en/texts>. Ossetic National Corpus (Iron dialect, about 10 million tokens): http://corpus.ossetic-studies.org/search/index.php?interface_language=en

Prerequisites

No prior knowledge of Ossetic is required. Knowledge of the Cyrillic alphabet is recommended.

Slot 4, 16.00–17.30. Modern Persian (Sima Zolfaghari, Leiden)

Course description

Modern Persian is a Southwestern Iranian language within the Indo-Iranian branch of the Indo-European languages. It has more than 100 million speakers with three major variants: Farsi, spoken mainly in Iran, Dari in Afghanistan and Tajiki in Tajikistan and Uzbekistan. Modern Persian is a continuation of Middle Persian (c. 300 BCE – 800 CE), which in turn is a descendant of Old Persian (c. 525 – 300 BCE). Knowledge of Modern Persian would benefit scholars in the field of historical linguistics as well as scholars of arts, history, and culture, specifically in the Middle East and Central Asia.

Course outline

During the course, the participants will master the basic grammar of Modern Persian and learn how to read and write simple texts. The provided linguistic template of the language will allow them to continue learning it by themselves. At the end of the course we will also read some samples of the classical Persian poetry.

The course materials will be supplied.

Level

No prior knowledge of the language or its script is required.

Text

A reader is prepared for the course, including all the teaching materials, exercises, sample texts, and a lexicon.

Languages of Siberia

Slot 1, 9.30–11.00. Yukaghir (Irina Nikolaeva, London)

Course Outline

Yukaghir (sometimes also called Yukaghiric) is a small language family consisting of two closely related languages, Kolyma Yukaghir and Tundra Yukaghir. Both languages are spoken in the remote north eastern part of Siberia and are highly endangered. In spite of various attempts to investigate the genetic relationship of Yukaghir with other language families, its genetic position is still controversial. The course will introduce the grammar of Yukaghir in a typological perspective and outline its history. Course materials include the published sources and data deriving from recent language documentation.

Level

Basic knowledge of linguistics; no previous knowledge of Yukaghir is required.

Requirements

There will be several short homework assignments.

Text

Course documents will be provided; no textbook is required.

Slot 3, 14.00–15.30. Selkup (Josefina Budzisch, Hamburg)

Course Outline

Selkup, a Uralic language belonging to the Samoyedic branch, is spoken in Western Siberia by approximately 1,000 speakers. Selkup shows a vast dialectal variation with at least three main dialect groups: North, Central and South Selkup.

The course will give an introduction to the history of Selkup and to Selkup grammar, placing emphasis on the morphophonology and morphology of the different Selkup dialects. The aim is to enable the participants to read and analyze short Selkup texts. The texts will be taken from Selkup corpora developed in the last years.

Level

Students are supposed to have a basic knowledge of linguistics; prior knowledge of Selkup is not necessary.

Requirements

There will be short daily homework assignments.

Text

Course documents will be provided; no textbook is required.

Slot 4, 16.00–17.30. An introduction to Ket and Yeniseian (Stefan Georg, Bonn)

Course Outline

The Ket language is still spoken by a few hundred individuals on the banks of the river Yenisei and some of its tributaries in Central Siberia.

Ever since it was first described in the 19th century, it continues to be a challenge for typologists and descriptive linguists alike. Apart from belonging to the small *Yeniseian/Yeniseic* language

family (all other members of which are now extinct), no attempt to demonstrate genealogical relationships of this language with any other language or family of the world has been successful. After a general introduction into the areal and historical setting of Ket and Yeniseian and a brief overview of the history of Yeniseian studies, we will have a closer look at the typological makeup of the language, which is in many respects very unusual for the Siberian or North-Asian area at large. Thus, we will encounter a phonological system which is characterized by a peculiar system of prosodic oppositions (“tones”), a nominal system with grammatical gender (“noun classes”), a largely (but not exclusively) suffixing nominal morphology, and a very complicated (and almost exclusively prefixing) verbal morphology, which in spite of considerable progress made in the last decades still has unsolved problems to offer.

In order to see this morphology at work, we will also read a number of short texts.

Questions of areal typology and genealogical hypotheses on Ket will also be addressed.

Literature

St. Georg: *A descriptive grammar of Ket (Yenisei-Ostyak)*, Folkestone, 2007

E. Vajda: *Ket*, München (LINCOM), 2004

H. Werner: *Die ketische Sprache*, Wiesbaden, 1997

Level

There are no prerequisites for attending this course, but in view of the secondary literature some reading knowledge of German and Russian will be a plus.

Linguistics

Slot 1, 9.30–11.00. Introduction to syntax (Marieke Meelen, Cambridge)

Course description

Syntax is the study of sentential structure. Students are first introduced to the most important terms and concepts within the study of syntax. After getting acquainted with the diagnostic tests to distinguish word classes and grammatical categories, we turn to diagnostic tests for constituent structures and hierarchical structures. In the second part of the course, we introduce students to some basic elements of generative syntax. We also examine the argumentations of various sub-theories and consider what constitutes as evidence for a particular theory.

Textbook

An introduction to syntactic analysis and theory, by Dominique Sportiche, Hilda Koopman and Edward Stabler. Published by Blackwell, 2014.

Slot 2, 11.30–13.00. Introduction to semantics (Siavash Rafiee Rad, Leiden)

Course description

This course will provide an introduction to the foundations of the study of semantics and methods of semantic analysis. The course starts with basic but complex questions, such as what 'meaning' is, and will then study how the meanings of words compose sentence meanings. We will also look at various branches of semantics and their developments. The course will discuss various concepts including sense, reference and denotation, utterance context, taxonomies, meronomies, ambiguity, vagueness, propositions, logic and predicate logic, compositionality, speech acts and lexical meaning relations. Upon completion of this course, students will be familiar with the foundations of the field of semantics and the complexity with regards to analysing the meanings of words and expressions. Also, following the completion of the course, students will be able to follow more advanced courses in semantics and pragmatics.

Level

No previous knowledge of semantics is required.

Requirements

There will be homework/tutorial exercises and an exam (for additional ECTS points).

Text

Hurford, J.R., B. Heasley and M.B. Smith. 2007. *Semantics* (2nd ed.). Cambridge: CUP
Hand-outs will also be distributed.

Slot 3, 14.00–15.30. Introduction to phonetics and phonology (Ahmed Sosal, Leiden)

Course description

Sounds (or, for sign language, gestures) are the most basic building blocks in communication. This course gives an overview of the description and systematic use of speech sounds in the world's languages. The course will consist of a mixture of theory and hands-on (also voice-on) practice.

The first week of the course we will look at the production and perception of consonants, vowels and suprasegmentals such as tone. We will discuss the features of speech sounds and learn to read spectrograms.

The second week of the course we will focus on sound systems and methods for establishing sound inventories. We will learn to recognise minimal pairs, complementary distribution, and common phonological processes.

Home preparation

Students are expected to familiarize themselves with the IPA symbols and basic terminology used on the IPA chart before the start of the course. You can use any textbook to do so (e.g., *A course in Phonetics* by Peter Ladefoged) or go online to <http://www.phonetics.ucla.edu/course/chapter1/chapter1.html>, or <https://home.cc.umanitoba.ca/~krussll/phonetics/> (sections 1,2,6), or the easy-going <http://dialectblog.com/the-international-phonetic-alphabet/ipa-tutorial/>.

Slot 4, 16.00–17.30. Historical linguistics (Marijn van Putten, Leiden)

Course outline

All aspects of languages undergo change, from sounds, word formation and lexical meaning to sentence structure. How does this change take place and what causes it? This course will introduce students to the basic concepts and methods of historical linguistics.

Week 1: Mechanisms of change

Monday: Introduction

Tuesday: Lexical change

Wednesday: Sound change

Thursday: Morphological change

Friday: Syntactic change

Week 2: Methods, causes, and effects

Monday: Relatedness between languages

Tuesday: The comparative method

Wednesday: Internal reconstruction

Thursday: How changes spread

Friday: Languages in contact

Level

Students must be familiar with the basics of phonetics, morphology and syntax or simultaneously be following courses on these subjects.

Requirements

Students will be asked to review the topics covered in class and do exercises before each class.

Literature

The course will largely follow Robert McColl Millar (2015), *Trask's Historical Linguistics* (3rd ed.; London: Routledge). Students are encouraged, but not required, to acquire their own copy of this or the second edition, or of Lyle Campbell (2013), *Historical Linguistics: An Introduction* (3rd ed.; Edinburgh: Edinburgh University Press).

Mediterranean world

Slot 2, 11.30–13.00. Introduction to Papyrology, 1200 BCE–800 CE (Koen Donker van Heel, Leiden; Cisca Hoogendijk, Leiden; Eline Scheerlinck, Leiden; Daniel Soliman, RMO; Joanne Stolk, Gent; and Jacques van der Vliet, Leiden)

Course outline

1. Introduction and tour around the papyrus collection (Cisca Hoogendijk)

Monday July 18. After a general introduction to the world of papyrology, Cisca Hoogendijk will introduce the participants to the original papyri (and other written objects) in the collection of the Leiden Papyrological Institute.

2. Multicultural Society in Ptolemaic Egypt (Cisca Hoogendijk)

Tuesday July 19. After the conquest by Alexander the Great, Egypt became a Hellenistic kingdom ruled by the Ptolemies. Greek became the new language of administration and the aristocracy, but the rulers also adopted many Egyptian traditions. How Greek was Ptolemaic Egypt? And how did Greeks and Egyptians live together in this multicultural society? We shall read several Greek papyrus documents (in English translation), illustrating various aspects of multicultural life in Egypt during the Ptolemaic period.

3. Papyrus documents as witnesses of the Roman Empire (Joanne Stolk)

Wednesday July 20. After Octavian conquered Egypt in 30 BCE, Egypt became part of the Roman Empire. What was it like for Egyptians to be in the Roman army? And what do we know about the Jewish revolt or the prosecution of the Christians in Egypt? During this session we shall read and interpret Greek papyri (in English translation) in order to see what they can tell us about historical events taking place in Egypt and beyond during the Roman period.

4. Life in Byzantine Egypt: the Archive of Dioscorus of Aphrodito (Joanne Stolk)

Thursday July 21. One of the important papyrus archives from the Byzantine period in Egypt is the one of Dioscorus of Aphrodito. Dioscorus was born into an influential Egyptian family. He was a landowner and lawyer and wrote occasional poems. As a representative of his village he corresponded with the authorities and even travelled to Constantinople. He left us many Greek and Coptic documents, which provide a good introduction and illustration to life in sixth century Byzantine Egypt.

5. From Byzantium to Bagdad: Papyri from Early Islamic Egypt (Eline Scheerlinck)

Friday July 22. In the first half of the 7th century, Egypt faced tumultuous times. As a province of the Byzantine empire, Egypt was occupied by foreign rulers twice. First by the Sassanids, who after a brief period were expelled again by the Byzantines. In the 640's, however, Arab warriors conquered the province and took control of Alexandria and other strategic points. Egypt was now cut off from the Byzantine empire and incorporated in the Islamic empire that was coming into existence. In the next century and a half, the cultural and linguistic landscape of Egypt transformed. Processes of Arabisation and Islamisation were set in motion. This lecture discusses the impact of the Arabic conquest of Egypt on the basis of the papyrological documentation in the period of transformation in the 7th and 8th century AD.

6. Hieratic Papyri and Ostraca from Deir el-Medina (Daniel Soliman)

Monday July 25. Introduction to the hieratic script and documentary conventions of the ancient Egyptian scribes in the community of Deir el-Medina. Hieratic is the cursive script current during the entire pharaonic and Hellenistic Period, for documentary, religious, and literary texts. In the Hellenistic Period, its use was restricted to religious contexts (hence the Greek name 'hieratic', or priestly). In the preceding two and a half millennia, however, it was much more universal. This presentation will discuss scribal practices in the community of necropolis workmen of Deir el-Medina. Here lived the artists and scribes who built and decorated the royal tombs of the New Kingdom. Their papyri and ostraca, covering a period of roughly two centuries (ca. 1300-1100 BCE), show us that legal language was often pronounced and put into writing there, but that locals were not always particularly impressed by it.

7. Texts from ancient Egypt in the Rijksmuseum van Oudheden, Leiden (Daniel Soliman)

Tuesday July 26. Visit to the Rijksmuseum van Oudheden (National Museum of Antiquities), Leiden. Students will participate in a quick tour of the Egyptian galleries of the museum, followed by a look at selected Egyptian texts from the storerooms. Aspects that will be dealt with are, among others, the various Egyptian scripts and the different textual genres throughout pharaonic history, and material aspects of writing and producing papyrus manuscripts. Students can enter the museum for free or at a discount with their student card (www.rmo.nl/uw-bezoek/kortingsregeling-studenten).

8. What Do Demotic Papyri Tell Us? (Koen Donker van Heel)

Wednesday July 27. Introduction to (the history of) the Egyptian demotic language and script and the role it played in Egyptian society. Survey of the wide range of sources about daily life in ancient Egypt. In the second part of this class we will address the famous Siut trial (2nd century BCE), showing what the ancient Egyptians were like in real life!

9. The Rise of Coptic (Jacques van der Vliet)

Thursday July 28. Under Roman rule, Greek had become the norm for most forms of written communication in Egypt. This situation changes around the year 300 with the rise of Coptic, a newly designed form of Egyptian, now written with the Greek alphabet and strongly stamped by Greek and Christianity in its vocabulary, means of expression and literary output. Written Coptic seems to have had its roots in countercultural groups in the margins of organized Christianity, most notably in early monasticism. But also Manichaean communities wrote and read Coptic. Such a community was discovered some thirty years ago during excavations in Kellis, in Egypt's Western Desert. During this class we will read some of the Coptic letters from Kellis and try to discover what they tell us about Coptic, Manichaeism and Manichaeans in the fourth century AD.

10. From the Archive of a Bishop (Jacques van der Vliet)

Friday July 29. From the middle of the sixth century, in the reign of Emperor Justinian (527-565), Coptic began to be used for more and more domains of written communication (see class 4. about Dioscorus of Aphrodito). Around the year 600, there were in the very south of Egypt even bishops, prominent church leaders, who administrated their diocese mainly in Coptic. One of them was Pesynthios, bishop of Koptos (599-632). By a stroke of good luck, large parts of his archives survive. These papyri allow us to catch a glimpse of life in Southern Egypt in particularly violent times.

Level

No previous knowledge of the languages in question is required.

Requirements

There may be short daily homework assignments, and, for additional ECTS points, a take-home final exam.

Texts

No textbook is required, course documents will be sent to the students two weeks before the Summer School to print out, or provided in class.

Slot 3, 14.00–15.30. Middle Egyptian: An introduction (Marwan Kilani, Geneva and Basel)

Course description

Ancient Egyptian is an African Afro-Asiatic language. It is one of the languages with the longest attested history, spanning over more than 4 millennia, from Early Bronze Age to the late Middle Ages as a living language, and until today as the liturgical language of the Coptic Church. As every language, Egyptian evolved over time, and its linguistic history can be divided into several distinct phases: Archaic Egyptian, Old Egyptian, Middle Egyptian, Late Egyptian, Demotic, and Coptic. The present course will focus on Middle Egyptian, which was spoken in the first half of the 2nd millennium BCE, and remained in use as the cultic, literary, and official language well into the Roman period. Middle Egyptian can thus be seen (and was seen by the ancient Egyptian themselves) as the “classical” phase of the language. It was written in hieroglyphs as well as hieratic – a cursive form of hieroglyphs.

After a brief introduction, the course will offer an overview of the grammar and syntax of Middle Egyptian. The presentation of the various forms and constructions will rely on illustrative examples taken from the story of the “Shipwrecked Sailor”, an ancient Egyptian tale involving sea travels, divine lands, metal snakes, and falling meteorites.

The course will start with an overview of the phonology and writing system, it will then move to the non-verbal morphology and nominal sentences, and it will finally present the verbal morphology and related constructions.

Some time will be reserved at the end of the course to discuss some additional issues in Ancient Egyptian linguistics, such as how we can reconstruct the vocalization, the relations and influences between Egyptian and other languages, and other issues currently discussed in the field.

The course is tailored for a linguistic audience with no previous knowledge of Egyptian or of hieroglyphs: examples will be transcribed, glossed, and translated to make them easily accessible. Knowledge of other languages of the Afro-Asiatic family may be useful, but it is not required. The students will not be expected to memorize vocabulary or grammatical forms, but will be given the tools to work actively on the examples during the classes.

General bibliography

Allen, James P. 2014. *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. 3rd ed., rev. Cambridge: Cambridge University Press.

Allen, James P. 2013. *The Ancient Egyptian Language: An Historical Study*. Cambridge: Cambridge University Press.

Faulkner, Raymond Oliver. 1962. *A Concise Dictionary of Middle Egyptian*. Oxford: Griffith Institute.

Haspelmath, Martin. 2015. ‘A Grammatical Overview of Egyptian and Coptic’. In *Egyptian-Coptic Linguistics in Typological Perspective*, edited by Eitan Grossman, Martin Haspelmath, and Tonio Sebastian Richter, 103–44. *Empirical Approaches to Language Typology* 55. Berlin: De Gruyter Mouton.

Loprieno, Antonio. 1995. *Ancient Egyptian: A Linguistic Introduction*. Cambridge: Cambridge University Press.

Texts

<https://mjn.host.cs.st-andrews.ac.uk/egyptian/texts/corpus/pdf/Shipwrecked.pdf>

Slot 4, 16.00–17.30. The language of law in the Ancient Mediterranean (Jan Gerrit Dercksen, Koen Donker van Heel, Quintijn Mauer, Eline Scheerlinck, all Leiden, and Joanne Stolk, Gent)

Course description

1. Introduction to The Language of Law in the Ancient Mediterranean (Koen Donker van Heel)

Monday July 18. Early in human history we see how people in the Mediterranean started to record their business transactions, such as sales, but also, for example, wills to make sure that their estate would end up with the people of their choice. By looking at this phenomenon during different periods from various angles across the Mediterranean, this course aims to give an insight into how language was used to achieve this. And how and why language turned into legalese.

Body Parts in Ancient Egyptian Legalese

One intriguing aspect of Ancient Egyptian Law is the role played by the human body (which, by the way, is not unique to Ancient Egypt). Many legal constructs appear to be connected with bodily activity of some sort. Examples include ‘to be on someone’s back’ for ‘to have a claim on’ and ‘to stand in front of someone’ for ‘to obstruct (in a legal sense)’. One obvious question is: are these legal terms the fossilised remains of how law was physically applied in—let’s be bold, shall we?—prehistoric courts?

2. The Legal Concept of Hypotheca (Quintijn Mauer)

Tuesday July 19. In almost every modern-day society people borrow money in order to, for example, invest in a start-up, to buy a house or to cultivate land. Creditors, however, often ask their debtors reassurance that the debts will be timely paid. To this end the legal concept of *hypotheca* was invented, which allows the creditor to lay claim on property of the debtor and sell it to the highest bidder if the capital was not paid back in time. This ancient legal concept, which is still in use, is not only known extensively through Roman legal writings included in Justinian’s *Corpus Iuris Civilis*, but also through the contractual practice from Roman Egypt, which can be reconstructed via Greek papyri. In this seminar a brief introduction will be given on the basics of Roman law in general and more specific of Roman private law (*Roman Law 101*), after which we will have a detailed examination and legal comparison of the legal concept of *hypotheca* in Roman legal writings and the contractual practice as found in documents from the Hellenistic East.

3. Who can write legalese? Subscriptions to contracts (Joanne Stolk)

Wednesday July 20. At a first glance, subscriptions may seem uninformative, repeating the contents of the body of the contract without adding any new information. But beneath the repetitive outside, lies a whole world of hidden information. We will trace the subscription formulae and their language in Greek and Coptic contracts in Roman and Byzantine Egypt and look at what they can tell us about the historical changes in the function and format of these juridical documents and the background of the contracting parties, witnesses and notaries.

4. One Empire, Two Legal Traditions? (Koen Donker van Heel)

Thursday July 21. Few people—including Egyptologists—are aware that around 700 BCE there were actually two competing legal traditions in Ancient Egypt. By that time the country had been divided into roughly two parts for several centuries, viz. the Delta in the north and everything south of present-day Cairo. To cut a long story short: in the end the people from the Delta won and reunified the country. They also imposed their legal system and legalese on the southern administration. These were exciting times. So how do we trace these developments in the legal evidence? We can actually trace it back to one family of scribes.

The Great Crime that is Generally Found in a Woman

How did the north and south of Egypt reflect on (the role of) women in society? The evidence is conflicting, but on the whole it seems that women in Ancient Egypt were pretty much their own boss. Does that change if we look at the written evidence recorded when they married? How does Ancient Egypt legalese describe them—and more importantly—what is left unmentioned in the legal documents? And why was this so?

5. Amnesty for tax evaders: legal language in the village (Eline Scheerlinck)

Friday July 22. The Coptic protection letters were legal documents used in villages in late antique and early Islamic Egypt to facilitate the return of people stranded away from home. When someone had left home for purposes of tax evasion, or because of an unresolved conflict, a return could mean being arrested or prosecuted. Protection letters, usually issued by village heads or monastic leaders, provided a promise of amnesty, so that the holder of the letter could return home without facing a penalty. They represent negotiations between locals and their immediate authorities through which a kind of self-imposed expulsion could lead to – although it did not always lead to – a readmittance in the village or monastic community. The Coptic protection letters operate on the crossroads of the administration of the province, private legal conflicts, and the social life of the villages of late antique and early Islamic Egypt.

6. The Language of the Law in Babylonia (Jan Gerrit Dercksen)

Monday July 25. Cuneiform sources document the legal history in ancient Iraq during almost 2500 years. This session will focus on royal law collections (read in English translation) from around 2000 BC and their role in legal practice.

7. The Language of the Law in Assur and its trade colonies, c. 1875 BC (Jan Gerrit Dercksen)

Tuesday July 26. Long-distance trade led to specific legal practice to deal with complex financial and societal situations in the city-state Assur and its trade colonies in Anatolia. In this session we will discuss the evidence, ranging from legislation in Assur to the practice of arbitration among merchants abroad.

8. To Have and to Hold: Are You Sure This is Your Property? (Koen Donker van Heel)

Wednesday July 27. In the Late Period one specific class of mortuary priests is said to have *owned* the lands that they had received for their weekly services (as well as the tombs they worked in). But is this really true? What if they had received these lands and after two years they simply said: “Well, these are *my* lands now, so I will cut down my mortuary services to once a year, and there is nothing you can do about it.” This would of course severely endanger the after-life of the person on whose behalf this land had been donated in the first place. One supposes this scenario would not have gone down well with a donor of such a piece of land. So how could they make sure these priests would keep up their end of the bargain? In other words, are the apparent owners of these lands – and tombs – really the owners or do we have to look for another explanation?

9. What Happens with the Property of a Deceased Person? (Quintijn Mauer)

Thursday July 28. Many quarrels, especially among (close) family members of the deceased, have been fought over this question. To answer this question for the timeframe of the second and third century AD the Roman law of inheritance will be examined closely. Romans were very keen on making testaments and developed a specific formulaic testamentary style. A mock example of this can be found in the so-called *testamentum porcelli* (testament of a little pig), in which the author made fun of this specific legal language. Through testamentary documents from the Hellenistic East from this timeframe, it becomes evident that the scribes in the East have also developed a highly specific and formulaic testamentary style to draw up these documents. In this seminar a legal comparison will be made between the Roman legal theory from the *Corpus Iuris Civilis*, legal theory from a Roman Egyptian source, namely the *Gnomon of the Idios Logos* (preserved on two papyri) and the legal practice as found in legal documents from the Hellenistic East.

10. Ancient Egyptian Legalese: Where Does it Come From? (Koen Donker van Heel)

Friday July 29. Very little research has been done on the actual roots of Ancient Egyptian legalese. For one thing, the evidence is patchy, to say the least, and also Ancient Egyptian Law is not very popular with Egyptologists these days. This is a shame, because legal documents are the perfect reflection of what occupied people's minds long ago. Not surprisingly, the Ancient Egyptian legal documents often sound as if they could have been written yesterday.

No Safe Space Here, Ladies and Gentlemen

If we compare the evidence from Ancient Egypt with the legal system in present-day Egypt when it comes to women's rights, it seems that their position has deteriorated significantly. This is, of course, not a very popular or even politically correct subject, but this is also the perfect occasion to look at women's rights in the world, and what this all means for the bigger picture, set off against Ancient Egyptian Law, between 2500 BCE and 800 CE (AD). In short, how does legalese address women across cultures?

Level

No previous knowledge of the languages in question is required.

Requirements

There may be short daily homework assignments, and, for additional ECTS points, a take-home final exam.

Texts

No textbook is required, course documents will be sent to the students two weeks before the Summer School to print out, or provided in class.

Russian program

**Slot 3, 14.00–15.30. Russian literature of the 1860-ies and slot 4, 16.00–17.30.
Alexander Blok (Lena Lubotsky, Leiden)**

Course outline

During the first slot we will be reading the works by N. Chernyshevsky and N. Nekrasov.
The second slot will be devoted to Alexander Blok and his “Neznakomka”.
All the texts, which can be downloaded [here](#), must be read in advance.

Specials

Slot 1, 9.30–11.00. Evolutionary linguistics: A new research program emerging at the turn of the millennium (Arie Verhagen, Leiden)

Course outline

Towards the end of the 20th century, structuralism—both in the classical, Saussurean, and the generative, Chomskyan, varieties that have been characteristic for the development of theoretical linguistics in this age—started to be challenged by so-called “usage based” approaches. Initially, the main point was that an adult person’s mental grammar and thus many systematic properties of language could be explained on the basis of a person’s *experience* with language to a (far) greater extent than hitherto acknowledged. But with the elaboration of the idea, by an increasing number of scholars in different linguistic subfields, it developed more and more into a comprehensive theory of language and its structural properties as an emergent phenomenon: in communicative interaction, in an individual’s lifetime (acquisition), over generations (language change, grammaticalization), and over evolutionary time (origins of language). Especially the research in the latter two domains revives certain 19th century ideas first put forward by Darwin and some linguistic ‘early adopters’ of the theory of evolution.

This course starts with a summary overview of the history of main linguistic ideas in the 20th century, and on that basis provides an introduction to evolutionary linguistics, in terms of major concepts and their motivation, empirical evidence, and methods of investigation, as well as the connection to behavioral biology, esp. the study of the evolution of (vocal) communication systems.

Slot 2, 11.30–13.00. Writing systems: their nature, use and evolution (Tijmen Pronk, Jenny Audring, Willemijn Waal, Leiden)

Course description

This course offers an introduction to the role that writing systems play in linguistics. Participants will learn where the letters in some South Asian scripts have a round shape, how to write their name in Cuneiform script and why a 17th century Protestant Bible printed in Germany used the Cyrillic script. They will be introduced to less known writing systems in the form of puzzles. More general questions that will be discussed during the course include the following: how do different writing systems work? Which linguistic units are reflected in writing? Do all scripts fit all languages equally well? How did the Greek and Latin alphabets evolve? How did the material on which people wrote in the past affect the script? How are writing systems and orthographies used to express identity?

Slot 3, 14.00–15.30. The linguistic history of Quranic Arabic (Marijn van Putten, Leiden)

Course outline

This course will trace the history of the Arabic of the Quran. It will examine the position of this Arabic in its comparative historical context, comparing it to other Semitic languages, varieties of Pre-Islamic Arabic, Classical Arabic and the modern dialects.

The study of Quranic Arabic will proceed from its earliest primary sources: the ancient manuscripts of the early Islamic period. These will serve as a basis for the examination of the language through its historical orthography. The course will therefore also incorporate an introduction to the palaeography, orthography and textual history of these ancient manuscripts.

Finally, the course will examine the linguistic features of the diverse reading traditions of the Quran as they are canonized in the 10th century and compare them to the features as they appear in the early vocalized Quranic manuscripts.

Level

Students with knowledge of Classical Arabic or a modern Arabic dialect are most likely to get the most out of this course. But students with knowledge of other Semitic languages, or a sound basis in historical linguistics are welcome to join the course.

Requirements

Students will be asked to review the topics covered in class and complete a take-home assignment over the weekend.